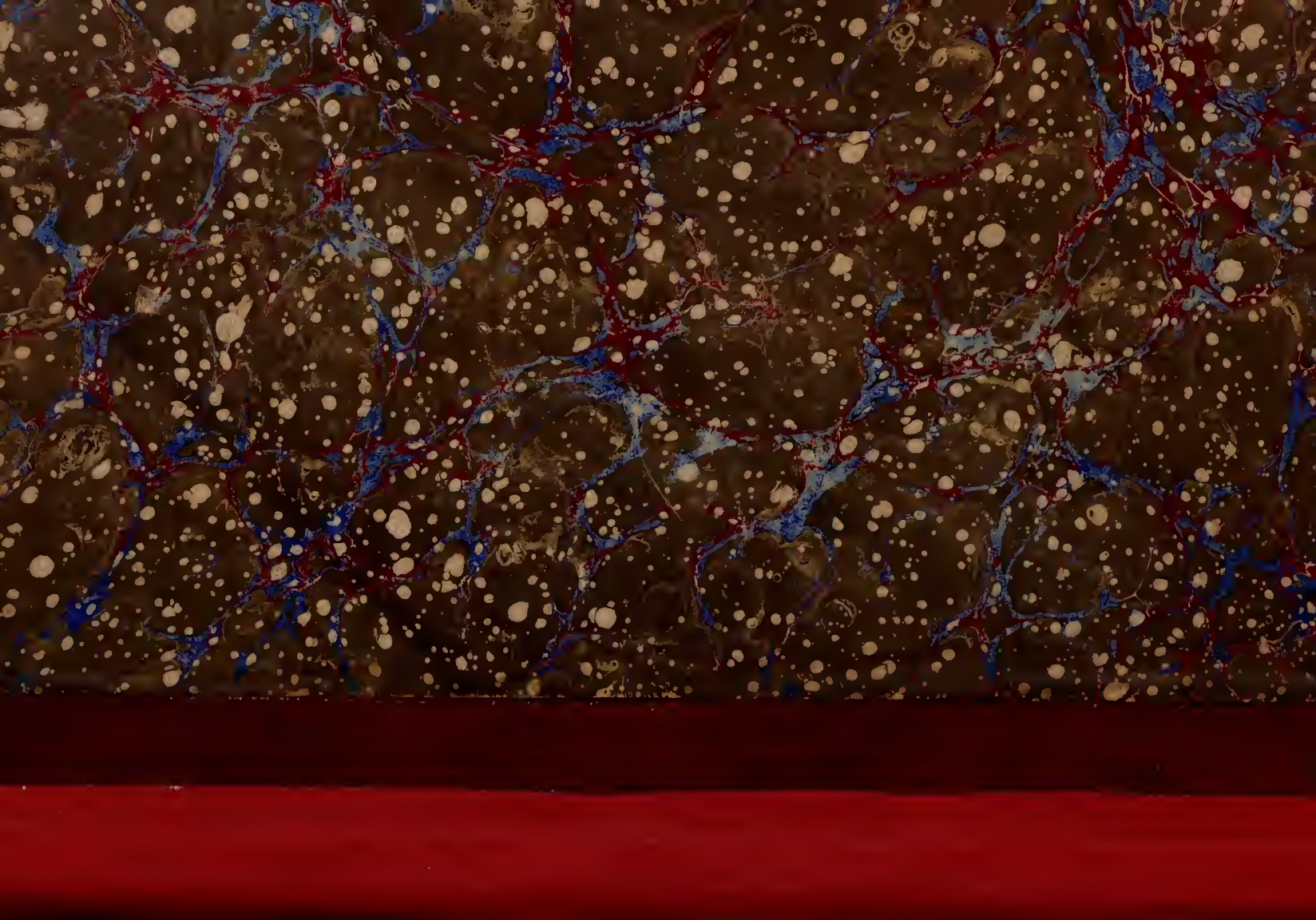

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WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXI.—1906

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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VOLUME XXII.—1907

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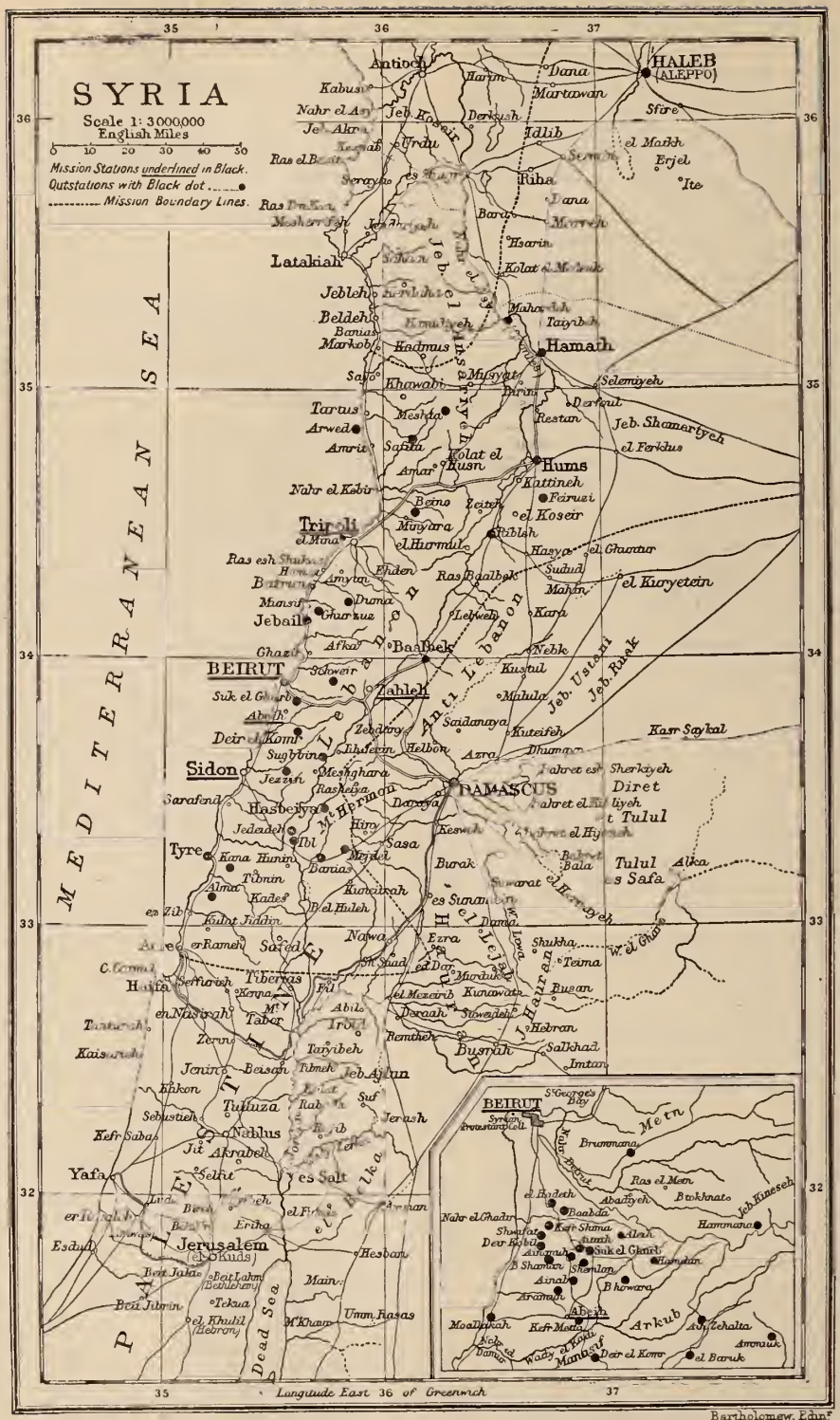

SYRIA
Scale 1: 3000000
English Miles
0 10 20 30 40 50
Mission Stations underlined in Black.
Outstations with Black dot .....●
..... Mission Boundary Lines.
MEDITERRANEAN SEA
Dead Sea
Antioch
HALEB (ALEPPO)
Latakiah
Jebleh
Beldeh
Markob
Tarus
Arwed
Tripoli
Jebaile
BEIRUT
Sidon
Tyre
Haifa
Tiberias
Nablus
Jerusalem
Yafa
Hamath
Hums
Baalbek
DAMASCUS
Idlib
Riha
Selemiyeh
Jeb. Shamartyeh
el Ferklus
el Kuryetein
Kasr Saykal
Tulul
Jeb. Ansairi
Jeb. el Lukkam
Jeb. Usuari
Jeb. Rihak
Anti Lebanon
Lebanon
Hermon
Jeb. Hauran
Jeb. Ajlun
Jeb. Kuneseh
Plain of Sharon
Plain of Esdud
Plain of Akka
Plain of Esdraelon
Longitude East 36 of Greenwich
BEIRUT
Bartholomew, Edinr

WOMAN'S WORK

Vol. XXII. JANUARY, 1907. No. 1.

"I SEE nothing in the world worth looking after, if it has not a direct reference to the glory and extension of the Redeemer's kingdom."—*Robert Moffat, 1834.*

AS usual, the Evangelical Alliance issues its invitation to observe the Week of Prayer; the date is January 7-13, and Thursday is set apart to missions.

ONE of our long-time subscribers in Ohio, "in my eighty-fourth year," begs that every one who reads these lines will offer up one silent prayer, that 1907 may be a year of jubilee for all who use intoxicating drinks and they all may go out free.

THE Centennial of Protestant Missions in China is to be celebrated at Shanghai in March, and representatives of the Christian Church from all lands will be there to assist in making the occasion notable. It will be a sharp contrast to the beginning in 1807 when Robert Morrison was the only Protestant missionary in the Empire.

TOTAL number of Protestant missionaries in China at the end of 1905 was 2,270, and of Chinese communicants, 150,000. It is believed that Chinese church members have doubled every seven years.

THE College movement for staking out a section of the missionary enterprise under College colors gains momentum. Harvard has its work in India, Yale has founded a university in Hunan, China, the University of Pennsylvania is establishing a medical college in Canton, Princeton will have a Young Men's Christian Association at Peking, and Lafayette proposes to make a college out of the Boys' School at Teheran, Persia.

PRINCETON students and alumni have pledged $6,000 a year to support their Association, through which "athletics, learning and religion will be shared with the men of China." Robert R. Gailey, who has seen seven years of successful work with the educated classes in Tientsin, is the Princeton leader and has lately gone to Peking, accompanied by a man of "1904."

UNION is a growing feature in the missions. For thirty years, the Church of Christ in Japan has been a standing illustration of union between Presbyterian bodies, and the new theological school at Nanking, China, is on such a basis. A wider step was taken two years ago, when Presbyterians and English Baptists joined hands in Shantung Union College and Theological Seminary. At Peking, a year ago, Presbyterian and Congregational missions (of America) united with that of the English Congregational Church (L. M. S.) in four colleges: one for young men and one for women, both in care of American Board Mission; a college of medicine under the London Mission; a college of theology in charge of the Presbyterian Mission. In Korea, 1906 was a trial year of united work between Presbyterians and Methodists, and both sides are so gratified with results that they now propose to bring their advance schools for girls into the union.

THE United States Government has determined to commission a Consul-General to the Congo State, and thus its position towards existent wrongs in that country may be materially altered.

THE first additions to the Church at Lolodorf, Africa, since its organization, were fifteen full members—eleven women and four men—received at the Communion last August.

A CHURCH was organized at Keng-Tung, Burma, last February, with twenty adult members.

ONE day last summer, Rev. W. O. McIntyre of Dumaguete, P. I., received sixty-two persons to church membership, at Guijulngan, an out-station.

Silliman Truth says that the first Filipino students who entered the Institute at Dumaguete, five years ago, would not carry a package of two books up from their steamer, while "now the same boys are manly young fellows who, if necessary, seize a trunk and carry it."

CLOSING night at Saltillo School, Mexico, was Nov. 20. There were choruses and piano pieces and every one of the seventeen graduating senoritas read a Spanish essay on some celebrated woman. They began with Deborah and Esther; went on with Dido and Cornelia; scoured India, Italy, Spain, France (Joan of Arc), Cuba, Argentina and Chili, for one example, each. Mexico was rich in heroines, it furnished four. They rounded up, it may be out of courtesy to their teachers, with Martha Washington, and then there was a trio sung and "*solemne distribucion*" of diplomas followed. After seventeen such august characters had assembled in one evening, it was time to be solemn.

EAST and West again—for the Moslem princess in Teheran was greatly pleased to hear of a certain Chicago gift to the Woman's Hospital, and her son said that such good news from America prompted him to do more. So he gave Dr. Wishard a receipt for the hospital water supply for a year, $250. Thisman is a son-in-law of the Shah.

A BREAD riot occurred at Hamadan, Persia, in the summer, not from lack of wheat but because the bakers refused to pay the additional price demanded for flour. The governor resorted to awful punishment of the head bakers: their ears were mutilated, with rings in their noses they were led for hours through the streets, then put into stocks and bastinadoed. Many persons were injured during the riot, among them a woman who was taken to the mission Hospital. A bullet was removed, she recovered and, very poor as she was, expressed her gratitude by bestowing milk and bread upon the hospital.

THE first European dentist to reside in Korea is a member of the Methodist Mission; a Korean dentist is a thing unknown.

A DORCAS Society composed of Korean Christians at Seoul, provides bedlinen and clothing for Severance Hospital. Each woman finished a sheet the first afternoon.

IT was necessary to make fifteen separate purchases, to obtain enough land for three houses at Chong Ju Station, Korea. One plot of ground was occupied by remains of an ancient Buddhist monastery; another by the cemetery of a family whose descendants would not disgrace themselves by selling grave sites, but were willing to remove the graves and accept a sum of money for their trouble, and then the missionary might "have the land for nothing."

A CHRISTIAN newspaper of India reports an instance of a motor-car worshiped as an incarnation of the Spirit of the Age, and a Hindu procession in which the god Ganesh was mounted on a bicycle.

A CONVERTED Mohammedan is pastor of the largest and most influential church in Lahore, India.

"THANKFUL" writes Mrs. Dodd from Keng-Tung, Burma, "for the Sunday-school cards." Mrs. J. B. Dunlap of Bangkok says: "A friend sends me three hundred sets of illustrated cards with blank backs. No one at home can realize how much help they are, since we are able to print the lesson story on the back in Siamese. These are distributed among Sunday-schools that cannot read English; in Bangkok we supplement with old cards in English text. As we are six months behind schools at home in using the lessons, cards might come by freight. I could well use two hundred more sets."

SECRETARIES of Literature are making a record this season for promptness in renewing subscriptions to WOMAN'S WORK. November 30, 1905, the list stood at 1,736; on the same date, 1906, at 2,035. The maximum figures will not be reached for some weeks, but it greatly lightens the work of the treasurer's office to have the rush begin early.

CRESCENT AVENUE CHURCH, Plainfield, N. J., still holds the banner for WOMAN'S WORK subscribers. Their list of one hundred and eleven names came in yesterday.

*HYMN TO JESUS CHRIST.

I.

Seraphs, sing the story,
Saints, take up the strain,
Sinners, saved in glory,
Join the glad refrain.
Children, with hosannas
Swell the wondrous song:
"Unto Him that loved us
Power and praise belong."

Chorus: None on earth beside Thee,
Best beloved One,
None in Heaven like Thee,
Of all stars, the sun.

II.

Name above all others,
First we learned to say,
Taught us by our mothers
When we kneeled to pray.
There is not another,
Let all names combine—
Lover, friend and brother,
Sweetest names are Thine.

III.

When the night of sorrow
Fell as if to last
And there seemed no morrow,
Joy forever past,
Thou didst rise with healing,
Morning Star of Love,
Hope again revealing
From the clouds above.

IV.

Human hearts are ever
Needing such a friend,
Love that faileth never
Even to the end.
Help us then to show Thee
To still many more,
That they too may know Thee,
Worship and adore.

V.

When the bonds enthralling
Loose their earthly hold,
All things else are falling
From our fingers cold,
To Thy hand still clinging
In the hour of death,
Thy name we'll be singing
With our latest breath.

Annie Rhea Wilson.

*To the tune of "Brightly gleams our banner."

Missionaries Taken Home in 1906.

"I bless Thee for the quiet rest Thy servant taketh now;
I bless Thee for his blessedness, and for his crowned brow;
For every weary step he trod in faithful following Thee,
And for the good fight foughten well and closed right valiantly."

Mrs. Alex. A. Pieters, Korea, January 4.
Rev. Hubert W. Brown, D.D., Mexico, Feb. 15.
Mrs. James C. Hepburn, Japan, March 4.
Mrs. Chas. C. Walker, Siam, April 21.
Miss Isabella Nassau, Africa, June 13.
Mr. John Jolly, India, July 8.
Mrs. Wm. J. Wanless, India, August 13.
Rev. Joseph L. Whiting, D D., China, Aug. 24.
Rev. Wm. King Eddy, Syria, November 4.
Mrs. Walter Hicks, China, December 2.

The Homegoing of Rev. William King Eddy of Syria.

By Rev. Henry H. Jessup, D.D.

On November 3, 1906, Mr. Eddy was encamped on wady Darbaz, at the northeast end of the plain of Acre. His tent companions were his two sons, Clarence (twelve), Alfred (ten), his servant Hassan and his Bedawy disciple and devoted friend, Ali Berdan. Hassan he had taken care of when a poor boy and he had proved a most faithful servant to Mr. Eddy in his constant itinerating over the mountains and plains of southern Syria and northern Palestine. Ali, once a noted robber, sheep thief and highwayman, became acquainted with Mr. Eddy on a hunting expedition and admired Mr. Eddy's marksmanship so much that he accompanied him on his tours through that wild and lawless region. By degrees he left off cursing, swearing, lying and stealing, and his change was so striking that the Arabs of that whole region between Tyre and Tiberias called Mr. Eddy, Ali's *kasees* or minister. He loved Mr. Eddy and would do anything for him.

Mr. Eddy had been on a long tour through villages north, south and west of Mount Hermon and, after a few days' rest at Sidon, set out October 31, on another tour to Tyre, Bussah, Alma and Safed. Professor Carrier of McCormick Seminary, who had been on the Mount Hermon trip, went with him as far as Tyre and then pursued his journey to Jerusalem, while Mr. Eddy turned eastward and pitched his tent four and one-half miles east of Bussah, near a fine stream of water. Saturday, Nov. 3, he told his two men to take the boys on a hunting trip, as he wished to rest and

prepare for two communion seasons the next day at Bussah and Alma. They returned at evening, very weary, and after supper all retired, Mr. Eddy and the two boys in the tent on iron traveling bedsteads, Ali and Hassan in the cook's tent. Before midnight Mr. Eddy was seized with acute pain in the heart and called Hassan. He and Ali both came and found him suffering and speaking only with great difficulty. The boys awoke and sat up in bed. Mr. Eddy said to them, "My sons, I am about to die; good-by." He then in brief sentences left with them messages for their mother, his other children and relatives. He asked Clarence to repeat the Twenty-third Psalm, and said: "Now, boys, lie down and sleep; it is too cold for you to get up. To-day Dr. Ford leaves America for Syria and to-day I leave Syria for heaven." Ali offered to gallop to Bussah for medical aid. He said: "No, Ali, I am too near the end. Nothing can avail now; I shall soon be gone." He then gave Hassan messages to Dr. Samuel Jessup, Dr. Mary Eddy and to the church at Mejdaluna. When the paroxysms of pain came on, Ali and Hassan brought hot stones from the fireplace outside where the food had been cooked, and placed them at his feet which were now growing cold, and chafed his hands. About 1 A. M., Sunday, Nov. 4, he said to Hassan: "You can see by my pulse that death is near. When I cease to breathe, close my eyes, dress me in my clothes, take all my papers and the contents of my pockets, wrap them and carry them to Mrs. Eddy. Pack up the tent equipage and carry me to Bussah; there Mr. Shikri will make a coffin. Then take me to Sidon. I wish my body to be buried there among my people, not in my lot in Beirût cemetery." He then placed his hand on Ali's head and bade him and Hassan a loving good-by. His voice was growing weaker. He said to his little sons, "Sleep on now; I shall sleep and not wake here." His pulse then grew feebler until his breathing ceased.*

Silence fell upon the lonely camp. The little boys say they could not sleep nor get warm. "How could we get warm when our hearts were so cold?" At length one left his bed and got in with his brother, and locked in each other's arms they fell asleep.

Ali rode to Bussah and brought bearers. The camp was packed, they bore the dear form to Bussah on a stretcher, it was laid in a public *sahat*, or open area, and the villagers surrounded it with great lamentations. Shikri, a devoted friend and helper of Mr. Eddy, prepared a coffin and it was borne three miles down to the seashore near Zib (ancient Achzib) where a boat with eight oarsmen was engaged to take the body to Sidon. After rowing eleven miles, opposite the Ladder of Tyre a fierce north wind arose and made rowing impossible. They landed, engaged a camel from a passing caravan and set out for Tyre, seven miles distant. Three miles south of Tyre, they met a wagon and a company of friends, among them Pastor Asad Abbud and ladies of the British school. Five miles north of Tyre, they met Mr. Stuart Jessup with a carriage, who took the wearied boys on to Sidon. Mohammed Effendi Deda, one of the most devotedly attached friends of Mr. Eddy, and a skillful carpenter, superintended making an appropriate coffin in the industrial shops to replace the rough box made at Bussah, and the body was transferred and placed in Mahfal Chapel for the night.

[Dr. Samuel Jessup carried the heavy tidings to Mrs. Eddy who was in her Sidon home with their youngest son, and telegraphed to all the mission stations so that a company of Mr. Eddy's associates, including his sister, Dr. Mary Eddy, and his brother in-law, Rev. W. S. Nelson, had gathered by Monday noon, as well as "large delegations of Syrians from a dozen neighboring towns." The funeral was held at two o'clock in the ancient Crusaders' hall, known as the Mahfal. Drs Samuel and Henry Jessup, Mr. March, Prof. Porter, Mr. Wm. Jessup and two Syrian pastors took part in the service. Dr. S. Jessup writes: "In the funeral procession were about 250 pupils, a choir of them singing a funeral dirge, two divisions taking turns all the way to the cemetery. I have never witnessed a greater throng of people at a funeral here. According to the custom of the country, we gave a hot luncheon to about 250 of them who had come from a distance."—EDITOR.]

As the procession passed, Moslems had shut their shops and stood in silence on both sides of the street, and many of them walked the mile out to the cemetery. Their expressions of sympathy were affecting. As the people left the

* "He said he felt easier and would sleep if they would. So all slept, except Ali who watched at the tent door. The brook lulled them to sleep and slowly and unconsciously our brave missionary breathed his last."—S. J.

cemetery, we missionaries stood with Dr. Nelson near the gate to receive, according to Syrian custom, the parting bow and salutations of the crowd. One elderly Moslem called out to us: "We shall never forget *him*, we shall never forget *you*. God comfort you." Three elegiac poems were recited over the grave by young men of Girard Institute. The head of the Romish Latin convent exclaimed as the funeral cortége passed, "That man has gone straight to heaven." The grief of the people, old and young, of teachers, preachers and neighbors was very great. Representatives of some twenty villages were present, some of them from Alma, thirty miles distant.

Mr. Eddy had for some time been conscious that a mortal malady was fastened upon him. He had said to his wife: "I shall some day die suddenly, so do not be alarmed when you hear of my death. I would prefer to die in the wilderness where I have spent so much of my time." And his desire was accomplished. He died in his missionary tent, away from the habitations of men, in the silence of the midnight, in the mountains of "Galilee of the Gentiles," his loyal disciple, the Bedawy, being the last to watch his expiring breath.

The shock of his death is felt all over Syria. He was apparently one of our strongest men and only fifty-two years of age. When I arrived here in February, 1856, he was an infant and I have known him ever since. His knowledge of the Arabic was only equalled by his knowledge of the Scriptures, of human nature, and the peculiar needs of the Syrian people. He preached in Arabic with great freedom, using the idioms with telling force. He sympathized with the poor villagers in the interior, in their poverty and sufferings under the extortions of corrupt officials, and by his legal knowledge was able to save many from unjust imprisonment and ruin. He helped the people to buy their own farms and houses in fee simple and thus become independent of oppressive and persecuting landlords. He was patient, impartial, earnest and indefatigable. Last summer, at Presbytery, after much prayer and conference with the brethren, he persuaded the people of five towns to assume hereafter the entire expense of their own boys' schools, and his last work was the distribution of leaflets urging all church members in Syria to practice systematic benevolence. He was modest and retiring but brave, and fearless in the discharge of duty. He had qualities which would have made him successful as a banker, a diplomat, a lawyer, or a city pastor. He seemed indispensable to Sidon field and the burden now falls heavily on the remaining laborers.

William Eddy left Syria July, 1870, with Rev. D. Stuart Dodge, for the United States, was graduated at Princeton College 1875, at Princeton Seminary 1878, reached Syria October 1 the same year, and was stationed in Sidon to take the place of his father, Dr. W. W. Eddy, who had been transferred to Beirût. He had thus been twenty-eight years in active missionary service. He needed no margin of laborious language study as he was "to the manner born" and entered at once upon preaching, touring and caring for the infant churches, a work in which he was actively engaged up to the last day of his life.

Mr. Eddy died young—only fifty-two. We who have passed almost a quarter century beyond that, wonder that he should be taken and we be left, but the Master called for him and the Master knows what is best for His own work. We can readjust our forces, but we cannot fill his place. The workers fall, but the work goes on. The Lord help us all to work while the day lasts.

Rev. Geo. C. Doolittle, one of the younger men in Syria Mission, writes: "Mr. Eddy traveled much by night and worked by day. He lived plainly; was much with the people. None were too humble or too rough. In many lines of knowledge or research that are commonly rewarded with honorary degrees, he was amply deserving." (As a traveler) "Nothing of interest escaped him in archæology, botany, landscape, birds, animals, customs, costumes, Biblical references, mission work. He knew all Syria and a large part of Palestine better than any paid dragoman.

"Who would venture unbidden to open the door upon the home life? . . . . Well trained children, cheerful performance of daily tasks, mutual Christian love, unaffected hospitality characterized this missionary home. Mr. Eddy's heart was with his children. There was always opportunity, when at home, for reading to them, hearing them recite hymns, walking, riding or swimming with them, inculcating the principles that made his own life what it was."

In the Far East at Dawn of 1907.

CHINA AWAKE.—The opening year, looking down on old China thinks it sees a Day of Creation condensed into one calendar year. Such changes have been set in motion, even since the dawn of 1906, as promise social and moral results comparable in their scope to those of a geological age. To enumerate only such as most appeal to the friends of missions:

1. Government Educational Reforms

An immemorial system of civil preferment, visualized to the people by acres of walled grounds containing thousands of examination halls, closets rather, built and set apart in numerous cities for use of annual processions of aristocratic scholars, has been thrown to the ground like a child's cardboard house, and the cry is raised for Western learning.

SHANTUNG UNION COLLEGE, WEI HSIEN, CHINA.
Main building. Science Hall, the gift of John H. Converse, is in process of erection on the left.
Heads of Departments: The President, DR. BERGEN, and H. W. LUCE, *Presbyterian;* S. COULING and E. W. BURT, *Eng. Baptist.*

2. Government Edict Against Bound Feet

This has been taken so seriously that fathers at Tientsin have begged help from missionaries to marry off their daughters, whose painfully acquired "lily feet" have suddenly become unacceptable in brides. The edict forbids men to hold office whose wives and children are bound-footed.

3. Government Sunday-Closing Edict

This edict shuts the door against business on Sunday in all the consulates of China. How far may this principle be carried? The Christian Church—not labor unions—gave one rest day in seven to all the workingmen of Christendom. The Chinese are outside of Christendom and never had this great Day; one monotonous year they grind away, their only holidays crowded into a half-month at New Year's. Dr. Neal tells us that already at Chinanfu, "government schools such as the Provincial College with about four hundred students, the Normal School with over three hundred, the Military College, all shut up on Sunday, so that our Christian Sabbath is gradually gaining official recognition, but it will be a long time before ordinary work is stopped on Sunday."

4. New Testament Edict by Viceroy Chang Chih-tung

The author of *China's Only Hope* governs Hupeh and Hunan Provinces, with their population of fifty-eight millions. This Viceroy has commanded that, side by side with Confucian classics, the New Testament shall be taught as "the classic of the West" in all the more than one thousand schools of the two provinces. This he has done, after long considering what is "the secret of superiority in Western nations." He has concluded that "the secret" is in the Book.

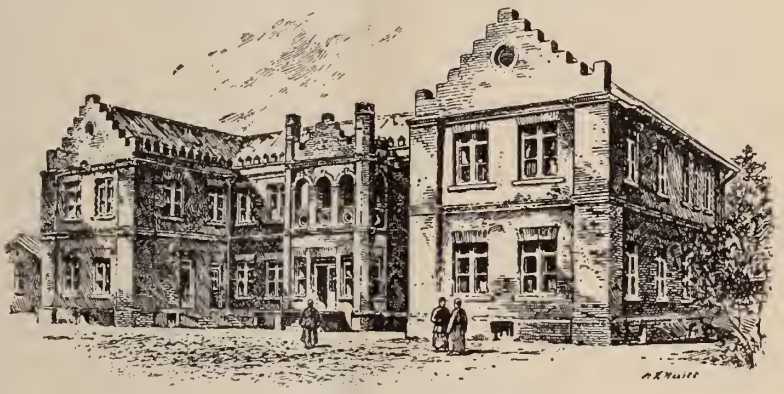
5. Imperial Opium Decree

Government orders were issued, September 4, 1906, that a commission of inquiry be formed to find out the best method of prohibiting the use of opium within the next ten years. About the same date, Yuan Shih-Ka'i, Viceroy of Chihli Province, who is free from the opium habit himself, dismissed an officer from his army for being a confirmed opium user. If the intention of this decree becomes operative, it will revolutionize the Empire. England can no longer stand in the way; she would not do to-day what she did in 1840. But appetite stands in the way, and greed, for many Chinese raise opium and reap

revenues from it. Doubtless it will be "a long time," as Dr. Neal says of Sunday labor, before there are no more opium cases to be rescued by the missionary physician.

6. Imperial Decree Regarding Constitutional Government

The origin of this decree lies back in a petition which was signed by 90,000 teachers and students in Chihli Province and presented to the throne. Dr. Arthur Smith says that, up to this time, the Chinese court and people "never heard of constitutional government;" "there was no name for such a thing;" that, of the Imperial Commissioners* who recently went abroad to investigate the subject, "not one would have recognized 'constitutional government' if he had met it on the street." Now, the edict has gone forth for a constitutional change to take place "after a few years."



UNION THEOLOGICAL COLLEGE, PEKING
Erected by Morris K. Jesup; accommodates 40 students.
STAFF: DR. COURTENAY H. FENN, *Presbyterian;* CHAUNCEY GOODRICH, D.D., *A. B. C. F. M.;* REV. S. EVANS MEECH, *L. M. S.*
Cut borrowed from *The Chronicle* of L. M. S.

JAPAN INFLUENTIAL.—Most of the revolutionary movements in China have been an imitation of Japan.

(1) *Education*—Japan was first in the Far East to abandon the prejudice against Western learning. Fifty years ago there were no schools in Japan. Within thirty years a complete educational system has been erected, from compulsory primary schools where ninety-eight per cent. of the boys and ninety per cent. of the girls are instructed, through Middle Schools in which science and English are taught, and High Schools of which one hundred are for girls, up to the University. Japan pioneered the way and China has been looking on. She gives the preference to Japanese school teachers and more than ten thousand Chinese students have gone to Japan for education.

(2) *Use of Sunday*—Thirty years ago, the Lord's Day was declared a day of rest for all government institutions, schools, offices, garrisons. As a consequence, seven millions of Japanese now have their Sunday free.

(3) *Opium*—The Government of Japan not only strictly prohibits opium to Japanese, but has passed stringent laws against the use of it by Chinese who reside in the country. This action has been imitated by the government in the Philippines.

(4) *Constitutional Government*—The Imperial Constitution was bestowed on Japan fifty years ago.

WILL INDIA FOLLOW JAPAN?—The influence of Japan upon her neighbors is not restricted to China, nor to Korea where, at present, it is a far less happy influence, nor to the Philippine Islands. It may prove that India is not too far away to feel the force of her example. Two Japanese pastors, who have studied at Yale and the University of Pennsylvania, visited India last spring and delivered lectures in various cities. There was prolonged applause in a school hall at Lahore when Dr. Motoda said: "What Japan has done, India can do." And he pressed home the question, "Will you do it? Japan has abolished caste. Will you? Japan has given dignity and education to women. Will you do it? Japan has with open mind received truth from every quarter. Can you do it?" Three days after, when Rev. T. Harada also appealed to young India to be, like Japan "ready for self-sacrifice and to act, not dream," the chairman, Mr. Jus-

* The same who were dined in New York by Boards of Missions.—ED.

tice Chatterji, in closing the meeting, quoted Matthew Arnold's lines:

"The East bowed low before the blast,
In silent, deep disdain;
She let the legions thunder past,
Then plunged in thought again."

"Are our Japanese friends," said Mr. Chatterji, "to pass from among us, while their hundreds of hearers 'plunge in thought again' and the ripples made on the placid waters of Indian social and moral life die away, leaving no traces of the short lived emotions or enthusiasms which their earnest words have stirred?'

No class of people in America has been so little surprised by the influential position to which Japan has risen, as those who were the means of founding Christian missions in the Empire. A leading argument with the prophets of forty years ago, and many of us remember hearing it urged, was this: "Give Japan the gospel and she will help China. Japan is capable of communicating what she possesses." The first Occidentals to have faith in Japan were her Christian friends, and as Christianity became rooted and the Church developed, they have glorified God for His hundredfold harvest. These friends naturally, more than other admirers of Japan, are sensitive to what is lacking in the nation. They will not rest satisfied so long as, out of 48,000,000 of people, only 130,000 are Protestant Christians, nor will their prayers for Japan cease until the national standard of morality is altered. The mass of Japanese are not Haradas or Motodas or Mrs. Yajimas. The nation has not yet overthrown heathen ethics, and has nothing to teach China in personal morality. Their own Christian ministers have said publicly:

"The supreme problem in Japan is the religious problem. The one defect in the school system is the moral training. Government schools are not succeeding in giving character to the men. This cannot be done by books; the teachers themselves must possess character. Hence there is a great demand for Christian teachers."

MOHAMMEDAN LANDS PROMINENT.—With the Cairo Conference of last April, the eyes of the Christian Church have been drawn afresh towards 200,000,000 Mohammedans in our world, and a new compassion for them now begins to spring. Missions of the Presbyterian Church "in the U. S. A." touch the Moslem directly in Persia (with its 8,000,000) and Syria in the Turkish Empire (18,000,000). Under the government in these two countries, and with the prevalent religious fanaticism, there has always been a chance of martyrdom for any man who would break with Islam. But who knows what changes may be at the door? The dawn of 1907

FUROR FOR EDUCATION IN PERSIA.

The turbaned gentleman leads his daughter to the school-room door. From cartoon in a Tiflis paper; the original is in brilliant red and green.

sees new things in Persia. Rev. S. M. Jordan, of Teheran, tells us: "The intelligent classes believe that constitutional government and Western education will do for Persia what they have done for Japan." Last year five professors were brought over from France to the Imperial College at Teheran. A hint of the educational standards which they found is contained in the answer of one of the professors. "The college? Oh, it is half a pity and half a farce."

It will be "a long time" before any government medicine reaches the disease in Persian social conditions, especially in country places. As an illustration, take

Dr. Clara Field's patient, whom she saw on a caravan journey last summer: "She was a beautiful girl of sixteen suffering from hip disease and could walk only on her hands and knees. When I urged her brother (her guardian) to send her to Hamadan for treatment, he was amazed that anyone should take an interest in her and said, 'She is only a girl, let her die.'"

In Syria, the gulf between Islam and Christianity is often bridged by personal friendship, by earnest readers of the Arabic Bible, by students in medicine flocking to the Syrian Protestant College, from Egypt, Morocco, Baghdad, Persia, India. Two years ago, a powerful span was flung across that gulf to Moslem mothers, through the Hospital for Women at Beirût. We get a glimpse of this in a letter of Sept. 23, from Mrs. Gerald F. Dale:

"My days are full of joy and delight in this work, where often fifteen different villages are represented. The dearest little Bedouin of the tribe of Beni Khaled came from Ur of the Chaldees with his pretty mother and haughty father. We receive women and children from Sidon, Tripoli, Damascus, Jerusalem, Smyrna, Tyre, Haifa and Lebanon villages, north and south. A veritably heathen Nusaireh woman came, who was bright and intelligent and wofully ignorant. No one could have more chances to get at "the people," and I only pray for wisdom, tact and a deeper love for all these souls."

Believing, as we do, that the shortest road to moral or social progress in a nation is not by edicts or constitutions, but by the gospel of Jesus Christ and the true lives of His followers, one plain inference comes home to the friends of missions, at the dawn of 1907. It is: Stand fast, withdraw not thy hand, encourage every missionary to be bold, and bolder. For we are not living in the pleiocene age. Now, nations may be born in a day of thirty or forty brief years, if God will, and if His servants do His will.

A NEW LAW IN MEXICO.

Since the new law enacted in June, we are not allowed to hold religious services in any private house, unless it is registered as a church; nor any funeral service at a cemetery. Formerly we met many new people at these services who had never been present at our meetings. If we violate the law, we are liable to a fine of from $20 to $200. The owner of the house where we held service in Coatepec will not allow his building to be registered as a church, so our meetings out there have been given up. I seldom go with Dr. Boyce on an itinerating trip, as I feel nervous about leaving our daughters in Jalapa, it is such a bad place. My weekly trip to Coatepec was a great pleasure to me. (*Mrs. Isaac*) *A. R. Boyce.*

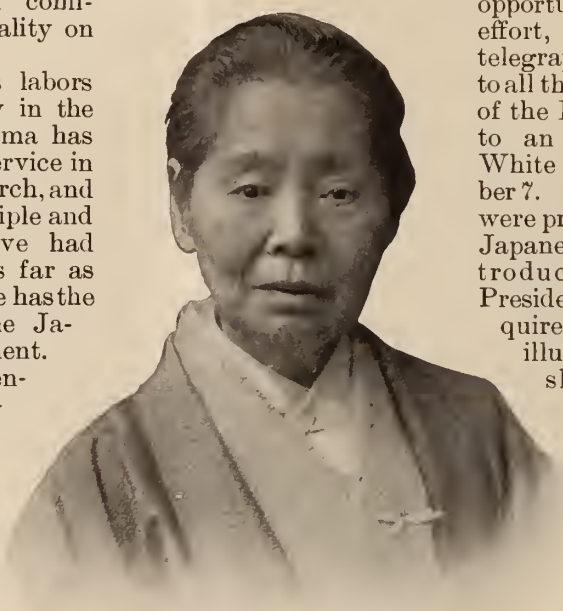
An Honored Visitor from Japan.

Among foreign delegates to the convention of the Woman's Christian Temperance Union, held in Boston last October, came Mrs. Kaji Yajima, leader of the temperance movement in Japan. For the first time in her life and against the expostulations of friends, she had left her native land and at the age of seventy-four years, at her own expense and unable to speak English, she had crossed the breadth of ocean and continent to represent her country women in the convention, and determined if possible to secure from America two permanent missionaries in the interest of temperance for Japan. All this was fully accomplished. The International Convention pledged itself to send one white-ribboned missionary and sustain her during a life service, and a member from New York City undertook to do the same for another. We have the authority of Mrs. McCauley of Tokyo, who was also a delegate in the convention, that all Mrs. Yajima's appearances there were useful and carried a blessing, whether she offered prayer in her native tongue, or with true Japanese fitness and politeness made addresses, which were interpreted for her, on the platform of Tremont Temple.

To Boston and the audience there gathered, Mrs. Yajima was comparatively a stranger, but when she visited New York, Washington and especially Philadelphia, she found herself in the arms of her friends. Some of them she had seen before in Japan, and to many more she

was known by name and honored for her work's sake. It is about thirty years that Mrs. Yajima has been the Japanese head of one of our dearly-loved schools, the Joshi Gakuin at Tokyo. During all this period, she has been the intimate daily companion and friend of American missionaries, and the relation has been one of unbroken confidence and cordiality on both sides.

To continuous labors and responsibility in the school, Mrs. Yajima has added constant service in the Christian Church, and her staunch principle and steadfastness have had their influence as far as she is known. She has the confidence of the Japanese government. To her alone was entrusted the government stamp to be placed on comfort-bags for soldiers in the late war. She was held to a strict account for the bags, their exact size, number and contents, and whatever she stamped went without official inspection to the front. She even dictated the contents, in part, for while Japan would gladly have sent cigarettes to the men, Mrs. Yajima's position on the entire temperance question obliged her to refuse them. A severe test was required of her at the outset. Government was too busy with its war to bother with a few comfort-bags; she must provide thirty thousand or none, all for the navy and all ready to be dispatched together. To many of her associates this seemed an impossibility, but Mrs. Yajima was undaunted and she met the test. From high and low, from far and near, bags poured in upon her; they were measured, filled, and stamped, thirty thousand. Then from men of the army came the request, "May we not have comfort-bags, too?" Again an appeal was sent out for help and, in time, the army also had its thirty thousand bags. The inspirer of the whole labor received five thousand personal letters of thanks from the troops.



MRS. KAJI YAJIMA, TOKYO.

One motive which urged Mrs. Yajima's coming to America has not been mentioned. It was her earnest desire to thank "the Great Mediator," as she styles President Roosevelt, for his service in securing peace to her country. The opportunity came without effort, for the President telegraped an invitation to all the foreign delegates of the Boston convention to an audience at the White House on November 7. About a hundred were present. When our Japanese friend was introduced, taking the President's hand she inquired, "How is your illustrious daughter, she who condescended to visit my little country last year? I hope she is well." This was interpreted and, still holding his hand, she said: "In the name of the women of Japan, I wish to thank you as the mediator when my country was in the throes of war," and she made that deep, low bow, "the poetry of grace, known only to Japan." Mr. Roosevelt made a happy reply and she left saying, "Now I am ready to go back to Japan; my dream is realized."

When Mrs. Yajima became a Christian, she was a widow in middle life. A humble, uneducated Bible woman led her to Christ, and with finding Him, our friend found a new world of thought and activity. She began to study and, at the age of forty, she received a government certificate as a teacher—the first woman in Japan to take the examination. It was of God's good ordering that she and women of America became co-workers for Him. Japan will be nearer to those of us who saw her and, as she leaves the Pacific shore, many new friends will follow her with affectionate farewell and the prayer that she may yet render much ripe service for Christ in Japan.

Mrs. Yajima was interpreted wherever she went by her beloved grandniece, the daughter of a Japanese pastor and a graduate of the Joshi Gakuin in 1902.

The Orphanage at Kodoli, West India.

About fifty little Brownies comprise our infant classes. They can point out about half their letters, count one hundred and repeat the Twenty-third Psalm. They are perfect little mimics and you would be amused at some of their ideas. One day they sang several hymns and then chose a new one. "I cannot play that," I exclaimed. "Choose one that I know." "Oh, the organ can play that, try it and see; it played it for Miss Browne the other day."

Just before dinner in the evening is the time to see the boys enjoying life. They never tire of racing after stray donkeys and seeing who can get the most rides; a game like prisoner's base serves its turn when no donkeys or horses happen around. Cricket was much enjoyed during vacation when the older boys were home; the football, some way, manages to land in the cactus hedge. Most popular of all sports is the twenty-five-foot swing; it goes morning, noon and night. When the school bell compels the boys to leave it, town boys and even grown men take their turns.

When we see dirty, ignorant, hungry-looking children wandering through dried-up pasture lands with half-starved cattle, or weeding in the fields of withering grain, we realize anew how good God and friends in America have been to our Brownies, and we often find ourselves wishing that the little wanderers and weeders were Brownies also. Some of our children seem exceedingly dull in school but, if on some provocation they run off to their villages where there are no Christian influences, they shine like little stars through a big black cloud.

Belle Graham.

In a Persian Town, on Tour, August, 1906.

Our traveling company consisted of two Armenians, one Tatar Turk, and an American, and in this particular town several lodging places were offered us, among them a house in a garden belonging to one of the governors of the town. When there five years ago, we had been called before him to give an account of ourselves and our doctrine; since then, he has been successfully treated by Dr. Vanneman and has become a friend. It was not best to go there, but we felt grateful for the kind offer from that proud Sayid. We went instead into the same old, dingy quarters we had used before. We had not been there for four years, and many of our best friends were dead, some from sickness, some slain in the clan feuds which have for many years raged in this mountain town. We feared to find ourselves among strangers, but the people began at once to come in, some bringing little presents of eatables and almost all giving us the salutation of peace which is generally reserved, in these parts, for Moslems only. The sight of the old quarters called up old memories. Where was the cheery governor who sat by that window and told us that all his faith was in Jesus? Last year he died; in his last moments telling his son and nephews not to withdraw their friendship from us. Here had visited me the wives of his discordant home; in that corner the head wife had poured out her tale of woe. Now all were scattered. The gentle old man, —— ——, who had for years been persecuted by his own family for being a Christian, was also gone. His wife had finally gotten a decree giving her the property, her husband having forfeited all his rights by apostatizing from Islam, and she had turned him out of the house. Last fall, sick in body and heartbroken over the sudden and violent death of —— ——, the young cavalryman, his own son in the faith,—whose love had made up to him the cruel treatment received from his own children,—he had wandered away to die in another village, and there had left his beloved Bible. We missed him; how much also that bright-faced young soldier who, on his first visit to us, had exclaimed so fearlessly, "I am your brother; I am a Christian!" We remembered his visits to us in —— and the sigh of relief

breathed, on entering our door, with the words, "This is home." He, his elder brother and another near relative have fallen in the terrible quarrel, which began in a fight of two shepherd boys about a sheep while they were yet in their cradles; which had darkened all their young lives, and for which scores of men have fallen. We visited the homes of the heads of the rival factions; heard their sad stories, each blaming the other with being the first to break the peace which they had solemnly sworn on the Quran to keep forever. From one house, the men at present victorious came heavily armed to see us, among them the murderer of our friends; and we went to condole with the vanquished who said simply, "You know why we cannot come to see you." The mother of the dead soldier was like one whose tears have all been shed; the father sat on the ground hardly noticing our presence; the only remaining son walks each day in the shadow of death and, like the rest, was hopeless of any end to the dreadful quarrel We felt that only Jesus could stop it all, and left a New Testament in each home, they promising to read them. It seems this has been the custom with some already, the neighbors gathering to listen in the long winter evenings.

Not only had death made sad inroads on the little band of inquirers, but the Babis had come in and taught them that Abbas Effendi is the Second Coming of Christ, and a more excellent way. They are strengthened in their new faith by Americans who have just been here and who accept him as the Saviour! We were much cast down by this news, and by learning that Babism has made hundreds of converts in the vicinity where they are working like beavers, perhaps supported by contributions from our own land, where alas! all the fools are not dead yet. Had we stayed but two or three days, we should have carried away only a sad impression; but we remained a month, and found that all was not lost. Men came dropping in to assure us their faith was unchanged. Two or three believe they have experienced the new birth, and six or seven more are genuine inquirers. A good many came of course to satisfy curiosity, but a number to hear the gospel and these last came many times. There was nothing else to attract them, not even picture cards, and we dispensed tea very sparingly. It was often the case that we had twenty-five to thirty visitors a day. In fact, we had all the liberty one could wish to proclaim the gospel freely. We offered the Bible in Turkish and Persian, that they might search for themselves. I stayed mostly at our lodgings, receiving the women. G—— went to the bazaar, talked in the shops and called on the principal persons of the place. He went to see the Mujtahid,* who had a Bible from us four years ago, and found he had read it and wished other books. He said as far as he was concerned, we had nothing to fear and could stay as long as we liked. A woman from his house said the Agha had told them every one had better try to find out the truth for himself. When particularly invited, the Armenian sister and I would go to the house or orchard where they invited us, but we were careful not to give the least impression of forcing ourselves on the people, and there was no need; work came to us every day in as great a measure as we had time and strength for.

Sometimes men were afraid to come themselves, but would send their women to see what we had to say. The Mujtahid said to the evangelist: "I like the way you come to me boldly, and as if you believe the truth is with you, and you wish me also to have it. If the Babis would approach me in that manner, I should feel very differently about them; they keep aloof and gather in the poor and ignorant, who do not understand the subject." One man said that some one, he did not know who, had given him a Testament in the bazaar five years ago; he had read and believed it, and thought himself a saved man; he wanted an Old Testament. One young Babi had come often and listened closely but said nothing till a couple of nights before we were to leave. Sitting in the twilight, he told me he wanted to be a Christian and would come next day for further instruction. When he came, it was with a younger brother whom he had at once begun to teach and it was very sweet to talk to them; they appeared to receive with childlike faith. Another bright lad of about the same age was a Sayid, so much in earnest that his family took

* Moslem religious teacher of high rank.

away his Persian Testament. This distressed him and he pleaded over and over, "You are going away, and without the books what can I do?" He said to his father, "Is Jesus not a true prophet?" No Moslem can say "No," and his father, finding himself in a dilemma, was obliged to say, "He is truth." Then the lad said, "How can you object to my reading His words?" He persuaded his father to take a Gospel of John and examine for himself. A remarkable thing in this town is the uncommon number of readers, and their general intelligence and open-mindedness. They have also much of the fearless, independent character often seen in mountaineers, and I regret to say some of our friends, (*not* inquirers), carry it so far as to be regular highway robbers.

Although we had many meetings for the women, we cannot say there were such evident results as among the men. Still, there was a marked absence of opposition from them. Often when receiving a call, we would wait till the visitors themselves should ask for religious conversation or reading, and they seldom failed to ask. The fields here are ripe for harvest, and let us beseech the Lord to raise up and thrust out laborers, for if we don't reap, the Babis will.

This account seems so dull and tame, and so inadequately represents a most delightful tour, that I can only hope you will read between the lines and understand the great blessing and happiness and foretaste of the "joy of harvest," which it means to our little company. How precious our Lord's words, "I sent you to reap."

One Who Was There.

TWO SPECIMENS FROM RESHT SCHOOL, PERSIA.

One little fellow matured so rapidly that I had to nip him in the bud. He appeared one morning with a man's celluloid collar about his neck, twirling a cane in his hand on one finger of which blazed a very small silver ring supporting a very large red stone, a seal depending by a string from his buttonhole, and a case full of cigarettes in the inside pocket of his long, flowing coat. I would not have "nipped" so hard, if all the boys had not been eyeing him with wistful admiration.

Poor little Yegesa could not learn to read fluently. "Oh! Yegesa, can you not see the words?" "Yes, lady, my eyes see the words perfectly, but when my mouth tries to pronounce them they won't come out that way." If you have ever seen a puppy trying to get the cobweb off his nose, you can picture Yegesa in his struggle to read.

(Mrs. H. C.) Annie D. Schuler.

A Plea for Advance in Education of Chinese Girls.

[Mrs. Woods lives in Canton, where her husband, Andrew H. Woods, M.D., is professor of the Medical Department in the Christian College.—ED.]

No one can be blind to the tremendous changes in China during the past few years. Nowhere is change more evident than in the growing aspirations of Chinese boys and girls after what they conceive to be highest and best that Western nations can bring them. The old Chinese examinations have been abolished, in many cases the buildings so long revered have been torn down and, in their place, school after school has arisen, advertising its teaching as belonging to "the new method" and "Western education." As a matter of fact, these schools are badly prepared to cope with the situation. Their teachers in the majority of cases have little right to the name, as few Chinese yet have more than the slimmest idea of what a Western education means.

This then is the great opportunity for Christians in China, to-day: To meet this demand for leaders in education, by developing teachers under the influence of Christianity, who will go out to lead their people not only into the wisdom of books and skill in handling material things but will hold, above and beyond these important factors, the education of the heart.

These are the conditions prevalent throughout the Empire; let us turn our attention particularly to South China. Here, Chinese boys have already been given a fine opportunity to prepare themselves as teachers and leaders of their people. But what of the girls? In Canton there are at least five mission schools for girls, not including Dr. Niles' school for the blind and Dr. Fulton's medical school for women. The Presbyterian "True Light Seminary" is the largest

of the five and, in them all, a total of about five hundred women and girls are receiving instruction. Besides, there are scattered throughout the city day schools where many children are under Christian Chinese teachers. One cannot speak too highly of the noble character of the women who have given themselves to this school work. Their teaching and their lives have a refining influence upon the pupils that is evident even to a visitor. It is surely a remarkable record that True Light Seminary can boast, that a girl never passed out of the school who had not first confessed faith in Jesus Christ.

At the same time that we rejoice in work accomplished by the ceaseless effort of these self-sacrificing women, we must face the facts that new demands are being made to-day upon all schools in China, and unless we can equip ours to meet these higher educational ideals we must be prepared to see the children even of Christians go elsewhere for education. As one of the leading Christian Chinese men said to me: "We must improve our schools for girls; if we do not, we are going to lose our influence as Christians among the women." The feeling is now widespread among Chinese that women must be educated. A young Christian student put it: "If our China wishes to stand safe on the earth, we must develop education for women." Many girls in Southern China are already going into schools at home under heathen influence or to those in Japan. If we do not wish this condition to continue, we must at once make our schools attractive to those whose ideals have been raised by the new forces at work in China. Missionaries in Canton are awake to these new demands, but little can be done in a school with small means, one or two foreign teachers, a few poorly prepared native teachers, and large numbers of pupils to be cared for.

Last August the Women's Missionary Society at Canton undertook to help the situation by holding a school, for a couple of weeks, for instruction of Chinese women teachers. The curriculum was arranged to give them an hour each of Bible study, arithmetic, geography, and, on alternate days, of physiology and simple lessons in pedagogy; also an hour every day on teaching Chinese grammar and the classics. Evening lectures of a more general educational interest were provided—a talk on Columbus, an illustrated lecture on Norway, etc. Instruction was of the most elementary kind, and everything was taught with a view to giving the teachers a practical example of how to teach. Fifty Chinese women were present, all intensely interested. Miss Bostick, head of the Southern Baptist Mission school, taught arithmetic. Out of the fifty, she found six who could not write figures. These were the nucleus of a model class to which the others listened. In this way, they covered the ground of addition, subtraction, multiplication and division.

In asking that Chinese women be trained, who can help to improve the educational standards of our mission schools, we do not have in mind the "higher education" that is required of American teachers. We simply desire a sound elementary education. It would not be advisable to rudely disturb the present curriculum in an attempt to reach a higher grade. The numbers are too large to make such innovations practicable and, besides, these mission schools are doing such splendid service as evangelistic agencies that one would be sorry to see their work interrupted. What is needed is a school to train girls as teachers. These in time would take their places in mission schools, and, through them, the standard of education would be raised to a higher level.

A letter from a Chinese girl will show the Christian purpose that stimulates this desire for an education:

"I feel very sorry because many of our Chinese girls and women not only do not know about Jesus and history and literature of their people, and also sometimes some of them do not know what is their country called, and do not know how to rear their children in the right way. Then how can China be strong, because all the people are so stupid and the rulers are bad also. I think if every person wish to help her country, she must study hard with her lessons to get education to help the girls to learn to be wise and strong women, and these girls would help more and more girls until all the people become wise and strong, then China will be very strong. . . . You asked me would I like to help our girls to get an education if I could. Now I will answer you,—I like very much."

Is it not high time that we Christians meet this need that our Chinese sisters feel so keenly? *Fanny S. Woods.*

LETTERS FROM MISSIONARIES

INDIA.

MRS. CHARLES CUTHBERT HALL has accompanied her husband to the East, where he is again delivering a course of lectures in many cities on the Haskell foundation. The following passage is quoted from a private letter written by Mrs. Hall at LANDOUR, Nov. 7, 1906:

I will report myself as revelling in the beauties of this grand hill station. We have just returned from a walk with Mr. Woodside around these hillsides How he does know them and love them! Strong and active as he is, it is a peculiar joy to have him as one's guide, and this is our second walk with him. The first included that

ENCHANTING HILLTOP, LAL TIBA,

and a visit to the beautiful new church, the "Kellogg Memorial." He is so proud of the fine building, its matchless situation and great usefulness. It is crowded in the summer during the Landour season, and the Sunday-school numbers eighty. We saw the Bible which was presented by Mrs. Andrews of the Fifth Avenue Church (New York) and the hymn books given by Dr. Stevenson. Mr. Woodside took us to his beautiful bungalow where we met his wife. They are hoping to return to America next year and remain permanently.

This afternoon we visited the "Firs," the mission residence where Dr. Kellogg lived, and in the grounds of which he met his tragic death. A few days ago we visited Woodstock and were entertained at tea by Miss Wyckoff, Miss Wherry and Miss Mitchell and the whole teaching force of the school, with the exception of Mr. and Mrs. Andrews, who were absent attending Annual Meeting at Lodiana Miss Mitchell is just beginning to sit up after her serious illness and is planning for her homeward journey, upon which she and Miss Wherry start shortly. We had a delightful visit at Lodiana with the

DOCTORS IN THE MEDICAL SCHOOL,

seeing their work very thoroughly and approving of it heartily. The Lt.-Governor of the Punjab was giving them a visit of inspec tion the day of our departure, and they were anticipating good results. Government is very friendly to their work. They are a splendid band of women, Drs Fullerton, Noble, Brown and Condict. I also saw Mr. and Mrs. Fife and their school. Lahore and Dehra are the other stations of our Board which I have seen this time. I had an unexpected and happy meeting with dear Miss Thiede. We found a delightful resting place here in full view of the snows and are reluctant to leave after a fortnight divided between Dehra and Landour.

REVIVAL BEGUN.

MISS ALICE JONES wrote from DEHRA, Sept. 29, 1906:

This has been a happy year, and I am so glad to be in India now. God's spirit is working in mighty power and He is leading His people to pray. During the last few weeks God has given answers to many prayers; it seems we scarcely have asked before the answer came. We

ARE SEEING THE BEGINNING OF REVIVAL

here in Dehra Church and the Girls' School. The life of the school Munshi has been completely changed and it is beautiful to see how the Spirit is teaching him. Some of the girls are filled with joy and are doing what they can to help others.

Oct. 1.—Saturday evening we told the girls they could come to our rooms if they wished us to pray or speak with them. Our rooms were crowded; it touched my heart to see them—many did not know what they had come for but they were hungry. Some were

SOBBING AND CONFESSING THEIR SINS.

Sunday night we always have C. E. meeting. No leader was appointed this time but it was a beautiful meeting. A spirit of prayer was given and beautiful testimonies and confessions were offered. Some are burdened for those not saved. There is

NO DOUBT OF THE GENUINENESS

of this work. The burdens at times seem almost more than we can bear, but there has been deep joy even in the suffering. God is so good to us, we do praise Him. The Hindustani Church at Landour is in the midst of an awakening. School is full. We have had about 150 boarders all the year.

AFRICA.

MISS JEAN MACKENZIE wrote from LOLODORF, Oct. 1, 1906:

Up to this writing I have not so much as seen *Christus Liberator*, but there are rumors of a relief party on the way. I hope so. We have wanted so much to read it.

A month or more ago and you would have seen me going before Mrs. Emily Johnston along a cross country bush path where were tracks of wild cattle--I am afraid of cows—and for Mrs. Johnston who is brave there was the track of a leopard. We were on our way

FROM EFULEN TO LOLODORF.

Every night for three nights we took shelter in a native village, had our supper, and then—

oh, the wonder! The two white women call up the countryside, and in the dark of the palaver house they make a great light that shines, like a moon, on a white cloth, and like a moon it is empty. Yet when the white woman will have it so there appear men upon it, and women. Presently, any one at all must come to know one man from the others and that—says the white woman out of the dark—is the Son of God. Other voices come out of the dark—cries of wonder, broken talk—snappings of fingers when the tongue knows its limit and, at the last, when the serene and compassionate Jesus of the Hofmann series is lifted up, they sigh in the dark of the palaver house and are troubled.

The light on the cloth goes out, the lantern is lit and there is the brown interior as we may see it any day, under its brown roof—with its studding of the skulls of animals killed in the hunt—these also brown and glossy with the smoke of perennial fires. On an open box in a corner will be perched two idols—little leering monstrosities no higher than your knee. Huddled about on the floor are brown bodies, brown arms and legs, with here and there a flash of brass startling to the sense in that even gloom. Well I know

THERE IS WONDER IN EVERY HEART,

for this is none of your metropolitan towns but a forgotten village in the backwoods where no white woman—unless Mrs. Silas Johnson years ago—has ever passed before. Mrs. Johnston talks to the villagers as they linger, lighting their torches. One says as he goes, "And will there be any sleep in the town this night?" and to myself I say, "Sleep for two, I hope there will be, my friend."

As I write I am sitting under the

GREAT ROOF AT LOLODORF

which has come, by its uses, to have quite the air of a schoolroom. There are chromos of the German royal family on the end wall—all in excellent health, the climate notwithstanding. Other pictures we have—scenes from the Bible, strange animals from beyond the seas, flowers too, for white people are extraordinary in their tastes. There has come up out of the floor a beautiful little troop of mushrooms, some white and some like rosy smoke. These are less daring than you might suppose, for the boys went off yesterday for a week's holiday. Yesterday at noon they were dismissed and the crowd of them, with their little bundles tied up in handkerchiefs or plantain leaves, were so merry and eager—so homegoing—that I wanted to go too. Some of them would walk well into the night and then come upon their village asleep under the moon. At this present moment as I very well know, the most of them sit under the dripping eaves

READING ALOUD FROM THE BULU PRIMER OR

the gospels—or their cherished German reader—with the tail of an eye out for an audience. I hope you don't mind too much that they play to the gallery—the play is the thing, and has a most elevating influence upon the community. It was pretty sad when Mr. Hummel went away. The crowd

HUNG ABOUT THEIR LOHENGRIN

to the last. When he jumped upon his wheel and it flew, one saw that mass of ignorant and affectionate youth bereft of their white man, and was glad that there were others of us left. One big lad writes to his Mr. Hummel, "I cried the day you left." Another writes, "I never hated you a single day," and they enumerate their prayers for his return. Mrs. Lehman is at the head of the school in his absence and the letters are intended to reassure him as to her abilities. She must, I think, have accesses of complacency.

CHILI.

MRS. JESSE S. SMITH wrote from TALCA, Sept. 3:

About three weeks ago our teacher left us, so I had to take up my old profession in addition to my regular duties. I get no calling done now, for when school is out I am too tired to go and do not feel like leaving my little ones one minute longer. The school adjoins our house. Most of the children are little tots and quite bright. You have read of

THE TERRIBLE EARTHQUAKE.

I was writing a letter when my desk began to tremble and I opened the door to tell Mr. Smith to get the older boy, who was in the back part of the house, and I rushed out with baby in my arms. Just as I got in the yard the hard shock came—the earth heaving, our house groaning and swaying, the tiles rattling, and it lasted long enough for a great many thoughts to fill our minds—four minutes. We are very thankful for God's goodness. Not one of the missionaries, Methodist or Presbyterian, was hurt nor one of our native workers. There were only four deaths in Talca. Financially the mission has lost heavily. Our church here is

CRACKED FROM TOP TO BOTTOM

in some places; the cornice had to be taken off. So far we have used the schoolroom which was not damaged. Our house stood the strain splendidly.

The evangelist was at Constitucion that night holding mid-week service, and his calm-

ness and self-possession made a decided impression. Young men, who had done many little mean things to break up the services at different times, asked him why he did not scream and call for mercy as most people did.

During the past month we have received several letters from friends which have been real bracers and we thank you for them. You cannot understand what new resolves and warmth towards service are made and felt as a result of such messages, telling of others' interest in everything pertaining to soul winning. When that is first, it is a delight to do the lowly work.

SIAM.

SUMMER ITINERATION ON MALAY PENINSULA.

Rev. E. P. Dunlap of Bangkok wrote from Ranong:

We have crossed the peninsula. Nine elephants carried our party* and baggage and three baby elephants followed their mothers, so we made quite a procession. We spent two days *en route*, slept one night in the forest and camped on the banks of a clear, swift-running stream. In the early morning we heard the deer barking not far from our camp. On the second day, in the forest we met hunters returning from a grand hunt over the border in British Burma. They had

CAPTURED TEN WILD ELEPHANTS

and we saw seven of the captives. Each had a heavy rattan collar around its neck. Two ropes fastened to this collar extended to a corresponding collar on the neck of a tame elephant and served as traces with which to lead the captive along; two heavy ropes were also fastened to his hind legs, so that if he became obstreperous he could be made fast to trees.

The way over the peninsula was wild and romantic. We saw clumps of fern trees here and there. We spent two days in the rest house at Pakchan working among the people and showing Bible pictures at night. Pakchan is at

THE HEAD OF PAKCHAN RIVER

which separates lower Burma from Siam. There we took canoes down to a settlement called Nam Chute where we labored three days and had good attendance at services and close attention to the stories of Jesus, illustrated by sciopticon pictures. Pouring rain relieved the intense heat. The day we arranged to leave Pakchan we carted our baggage to the river expecting to take canoes. They failed us and a driving rain compelled us to flee to an idol-house for shelter and there we

SLEPT AMONG THE STRANGE GODS

without disturbance. At 8 A. M. we boarded the boats and had a splendid trip down the Pakchan. For beauty of scenery, I think this river surpasses all I have seen in Siam. In the afternoon we were caught in a squall of two hours' duration. Rain and waves beat in on all sides, soaking everything. That night our boat struck a rock and, in my hurry to get on deck, I broke a bone in the great toe of my right foot. We are stopping with a Chinese family in Ranong. They have given us three rooms—one we use for dispensary and chapel.

* Mrs. Dunlap, L. C. Bulkley, M.D., and assistants.

SYRIA.

RELIGIOUS VOWS.

Mrs. Nelson of Tripoli wrote from El Hadeth, Mt. Lebanon, Sept. 7:

As the women go past they kiss the stones making the sign of the cross, and nearly every evening the smell of incense comes in at our windows or we see lights burning, the token that some poor woman is seeking aid from the "Mother of God" or paying a vow for something received. A neighbor told me she was to walk to a convent, barefooted, in fulfillment of a vow, made last winter when smallpox prevailed. It will mean twelve hours of steady walking over a very hard, stony road.

The people sometimes have a way of

GETTING OUT OF THEIR VOWS.

A Moslem in Hamath was incensed when his sixth daughter was born and swore if his wife had another, she should be divorced. When a father has married off his daughter, his responsibility ends, and he would not receive her with open arms if her husband should throw her back upon him. This Moslem and his wife were both very wishful for a little boy, and so when, not a little girl but two of them came to bless (?) the home, he was at his wits' end. He wished he had not sworn so solemn an oath, for Moslem law requires that the father shall take care of the children if he divorces the mother, and besides he wished to keep his wife, as she was very gentle and obedient. He went to consult the old sheikh who looked grave and said the oath must stand. But upon entreaty he decided to think it over and see if he could find a way. At last the sheikh gave his decision: "You said if your wife had a girl, you would divorce her; now she did not have a girl, she had *girls*, so I find that the oath is not binding." The ninth child was a boy and great joy came with him.

People here in Hadeth are so persistent in belief in the power of saints and monasteries that there seems to be no spiritual discernment.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1907.

CHRISTUS REDEMPTOR: *A Study of the Island World.*

CHAPTER IV.—FIJI, THE NEW HEBRIDES, MELANESIA.

I. Fiji Islands. Number and location.
- *a.* Primitive customs of people.
- *b.* Horrors of cannibalism.
- *c.* Introduction of Christianity.
- *d.* James Calvert.

II. The New Hebrides. Locate principal islands.
- *a.* Characteristics of people.
- *b.* First missionary attempts.
- *c.* Story of Erromanga.
- *d.* Life of John G. Paton.

III. Melanesia.
- *a.* Map talk, pointing out Loyalty, Santa Cruz, Solomon Islands.
- *b.* Bishop Selwyn and his influence upon other Englishmen.
- *c.* Life of John Coleridge Patteson.

IV. Call this the Hero Chapter.

Spend a large portion of the hour in reviewing the lives of Hunt. Calvert, Geddie, Paton, Patteson, Bishop Selwyn, Inglis, and others.

PORTLAND, OREGON. (*Mrs. J. W.*) *Flora A Goss.*

Courtesy of *Foreign Missionary Tidings*, Toronto.

ERROMANGA CHRISTIAN WOMEN.

In cool skirt of the pandanus leaf and cotton blouse. Do they not look modest and womanly ?

NEW BOOKS.

Two volumes on the Island World for use with *Christus Redemptor:*

Micronesia, A History of the Mission of the American Board in the Islands. By Mrs. Theodora Crosby Bliss. (A. B. C. F. M., Boston.) Paper cover, 167 pp., ill'd, price 30 cts.

The literature of the Pacific Missions is so limited that we hail every addition. This history follows the course of the mission from the start in 1852 to date, filling up the outline with considerable detail. The author was herself a missionary living about eight years in the Islands, so that many of the persons, scenes and events named she has recorded of her personal knowledge. Some of the pictures are very interesting and a great deal of information is contained in this modest volume.

The Pacific Islanders. From Savages to Saints. Edited by Delavan L. Pierson, M.A. (Funk & Wagnalls Company.) Cloth, 354 pp., ill'd, price $1.00.

A series of chapters which have appeared in "The Missionary Review of the World" from the pens of experts. There are six maps and a good many superior pictures.

The Lady of the Decoration. By Frances Little. (The Century Company)

As a representation of missionary spirit, this book is a fraud. Any young woman who, with such motives as are attributed to the heroine, went to a Mission and accepted the salary would be a reproach to the name. The language which she uses in correspondence is sometimes "sporty," sometimes irreverent.

Barring this inexcusable defect, the story is a pretty novelette depending for its charm on a Japanized environment. The author may have traveled in Japan or had access to letters of a missionary in that country.

In contrast to this story is:

Mariam, A Romance of Persia. By S. G. Wilson, D.D. (American Tract Society.) Cloth, 120 pp., ill'd, price 50 cts.

This is genuine. The love story is not that of a missionary but an Armenian girl of Persia, whose several suitors and the excitements and perils through which she passes till the happy ending, are thoroughly Oriental. There is verisimilitude in the language of the book, as: "A piece of cheese reaches the judge's mouth each time he passes upon a case"; in the customs casually introduced as, the old woman presenting a red apple with each invitation to the wedding; in articles of food, as: "buttermilk mixed with chopped cucumbers and rose leaves." The under side of Armenian revolutionism is exposed, and interesting by the-way information is scattered through the pages, as: the description of Christmas service in a Gregorian church (p. 31) and archæological relics (p. 65). The cover is an attractive green and white.

THE following publications, in paper covers, have been gratefully received:

Sowing and Reaping, from the North India Mission.

Ninetieth Annual Report of the American Bible Society.

Missionary Hymnal. Published by the Woman's Baptist F. M. S., Boston.

The Content of Chinese Education, by Charles Keyser Edmunds, Ph D.

Report for 1905-1906—Women's Missionary Association of Presbyterian Church, England.

The First Two Decades of the Student Volunteer Movement.

American Marathi Mission—Report for 1905

First Year of West Hanover (Va.) *Presbyterial Union.*

Harriet Bond Skidmore—Treasurer of W. F. M. S. (M. E. Church), New York.

The Christian Movement in Japan (1906). Published by the Standing Committee of Co-operating Christian Missions.

The Zenana. Bound volume, 1906.

Brief History of Early Temperance Effort in the Hawaiian Islands.

Mexico Series, No. 6, B. "Presbyterian Normal School at Saltillo." By Mary McOuat Wallace.

À DIEU!

[To Dr. Annie Young, medical missionary to North India.]

Go, Sister, go in thy fair womanhood;—
Thy life for Him who gave His all for thee!
Go heal the evil with the touch of good;
Walk as *He* walked, in lowliest ministry!

Go stand with Him above the troubled heart;
Go lay thy hand upon the pulse of pain;
Feel thou His stirrings thro' thy holy art;
The joy of serving, thy supremest gain.

From rude-built cot, or from the bare earth-floor,—
Wherever on thee sorrowed eyes shall shine—
Thy Lord's compassion steadfastly down-pour,
Nor look for answering gleam—*His* smile is thine!

Fear not to launch! whatever wind there be
He goeth too,—forever at thy side;
One saileth with thee o'er the wintry sea—
Thy great Companion whatsoe'er betide!*

We may not gird thee at this parting hour,
Love's dear endeavor failing at its best;
We yield thee to *His* sweet, enabling power;—
We are unequal—He will do the rest!

Clara A. Lindsay.

* The Maori translation of Matt. xxviii: 20 is, "I am thy Companion every day."

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

November 8, 1906.—At San Francisco, Rev. W. M. Barrett, to rejoin his wife at Scotland, S. Dakota.

Nov. 10.—At New York, Joseph Emil Blunden, M.D., from Africa. Address, Cincinnati, Ohio.

Nov. 29.—At San Francisco, Miss Helena Wyckoff, from Tokyo, Japan. Address, Clifton Springs, N. Y.

Nov. —.—At San Francisco, Rev. and Mrs. J. B. Ayers and two children, from Japan. Address, Galesburg, Ill.

Nov. 8—At San Francisco, Sidney L. Lasell, M.D., from Hainan, China. Address, 221 Park Ave., Orange, N. J.

Dec. 6—At New York, Rev. and Mrs. Walter Scott Lee and son, from Barranquilla, Colombia. Address, Clarence, N. Y.

DEPARTURES:

Nov. 20.—From San Francisco, Mrs. Frank Chalfant, returning to Wei Hsien, China.
Dr. Emma E. Fleming, returning to Ichowfu, China.
Rev. and Mrs. Rees F. Edwards and two children, returning to Lien-chou, China.

Nov. 26.—From Philadelphia, Dr. Annie Young, to join the North India Mission at Allahabad.

DEATHS:

December 2, 1906.—At Pueblo, Colorado, Mrs. Walter W. Hicks of Peking, China, where she went with her husband in 1902.

October 4.—At Nanking, China, Letitia Lillian, daughter of Rev. and Mrs. John E. Williams, aged thirteen months.

"A girl I know has lately paid one thousand dollars for her fur collar and muff, and I so wished it might have been a scholarship at Wei Hsien instead of furs. 'Twould keep the heart warm." The above lines were written to a friend who calls the writer "a world-hearted young woman (not worldly-hearted—there's a difference.)"

An Indiana worker writes: I spent the winter in Arizona and attended a presbyterial meeting—their *first* annual meeting They have six auxiliary societies and not one of the officers present had ever seen a copy of WOMAN'S WORK. Send sample copies to ——.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges, each,	2 cts.; set, 15 cts.
Hospital Work, each,	1 ct.; set, 10 cts.
Home Life	2 cts.
Illustrated Programmes, per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1907	10 cts.
A Visit to the West Africa Mission	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World, for 1907,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

Pictures (set of 24), postpaid	25 cts.
Map, in colors, 52x34 in., postpaid	50 cts.

For Children:—

A Cruise in the Island World	20 cts.
Japan for Juniors	20 cts.
China for Juniors	10 cts.

Africa for Juniors; Great Voyages and What Came of Them. Each, cloth, 35 cts.; paper, 25 cts.; postage extra.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

January 15. Topics for prayer-meeting: *The Women's Boards* and *The World* The topics each month are given that auxiliaries, and our whole membership, may keep them in remembrance.

FOUR special meetings during the Week of Prayer will be held in Westminster Hall, Witherspoon Building, Jan. 8 to 11, at 3 P. M. Mrs. Gillespie will lead the opening meeting, and we hope to have with us Mrs. U. S. G. Jones, Mrs. Bixler, Dr. Marston, Miss Giles and others from the field.

THE resignation of our Director, Mrs. E. Trumbull Lee, has necessarily been accepted because of her departure to her new home in Wilkinsburg, Pa. In sickness and in health Mrs. Lee has been faithful to her trust, and her devout spirit has brought us blessing. Our sisters in the Wilkinsburg church will be strengthened by her coming.

THE death of Rev. Wm. K. Eddy touches with sorrow a large circle of friends in Syria and in this country, but our sympathies are centered upon those nearest to him, who also are bound to us by close ties,—the devoted wife (Mrs. Bessie Nelson Eddy), with the children, and the sisters, Dr. Mary P. Eddy and Mrs. Hoskins. They need our most loving support in this time of their loneliness and grief.

THREE new missionaries already on the field have been adopted by this Society: Mrs. Robert H. Goheen (Miss Anna K. Ewing), India; Mrs. William B. Hunt (Miss Anna M. Lloyd), Korea, and Miss Edith D. Lamme, Persia. Three more to give thanks for, to follow and sustain with a loving, living interest.

THOUGH Dr. Annie Young, who is to take charge of Allahabad Hospital, has been adopted by the New York Board, she has many friends in Philadelphia who will look with unusual interest for reports of her work.

DON'T forget to mail packages of your choice picture cards and postals to the missionaries whom you know, or of whom you read in WOMAN'S WORK. One Sunday-school in Laos grew from 75 to 130, largely as the result of this new interest. Prepay fully.

FROM Mexico come two more numbers of the new leaflet series: *Pastor Morales and his Work*, a wonderful story of the "Moody of Mexico," and the *Presbyterian Girls' Normal School, Mexico City*, giving a full account of this important school, with its great opportunities and pressing needs. Price, 2 cts. each.

A new leaflet for Thank Offering meetings is entitled *A Bookmark for Your Bible.*

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THIS is the month in which, during the Week of Prayer, here in Chicago, all the denominational Boards hold a Union Prayer-meeting, usually on Wednesday. One year the Congregational Church women have charge, then the Methodist, Baptist and Presbyterian, in turn; members of the Reformed Episcopal, Evangelical Friends and others are always invited to join in the service as well as be on the committee of arrangements. It has proved a delightful gathering to which all look forward with pleasure. Do other cities try these union meetings? They are exceedingly helpful. A lady who attended one exclaimed, "I had no real knowledge of the work of any other denomination but our own; this has opened my eyes and helped me to know that we are all working for the one great cause."

AN Iowa secretary of literature whose constituency is far from being the largest, besides finding sale for twenty-four *Year Books* and *Prayer Calendars*, has secured nearly a hundred subscriptions to missionary magazines, most of them for WOMAN'S WORK and *Over*

Sea and Land. Is not this a lamp worthy to be set in a high place?

WESTMINSTER GUILD, of the Board of the Northwest, is a federation of Presbyterian young women which will be made up of Chapters in the Presbyterian churches. All young women over eighteen years of age are eligible to membership. "We are making history this afternoon," said Dr. John E. Bushnell at the inaugural of the Westminster Guild, one Tuesday afternoon in November. This reception introduced the Presbyterian young women of Chicago to the new federation and it was held in the rooms of the Fortnightly Club, the most prominent woman's club in Chicago. Mrs. William Blair, for many years vice-president of the W. P. B. M. of the Northwest, the mother of the Westminster Guild, introduced Mrs. Alfred Tyler, chairman of the committee. After Miss Johnson had rendered "The Harvest Time is Passing By" most beautifully, Mrs. Tyler presented Dr. William Covert, who spoke on possibilities; Miss Grace Curtis Glenn, secretary for the Guild, outlined the plans; Dr. J. G. K. McClure, President of McCormick Seminary, spoke on the educational side, and Dr. John Balcom Shaw's theme was the spiritual aspect of Guild work. Mrs. Tewksbury sang in her very charming manner and all repaired to the tea room.

FOR information concerning the forming of Chapters, address Miss Grace Curtis Glenn, Room 48, Le Moyne Block, Chicago.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

BIENNIAL Meeting of the Board will be held April 24, 25, 1907, in Lexington, Ky., and the Chairman of the Hospitality Committee is Miss Sue B. Scott, 325 North Broadway, Lexington. A most cordial invitation was extended by the three presbyterial societies of the State, which belong with this Board, and it is the desire of the Board that the meeting may be the most helpful one it has been its privilege to hold. This early notice is given that societies and auxiliaries may make it a subject of prayer that the presence of God and His blessing may be felt at this gathering. Although the journey is a somewhat longer one than we usually have, it is hoped that the slight additional trouble and expense will not deter any from being present at this first meeting with our Kentucky allies.

OF new missionaries, Dr. Annie Young is to take the place of Dr. Margaret Norris (now Mrs. Patterson) at Allahabad Hospital, and Miss Rebentisch is to join the "settlement" in West India.

THE West End Church of New York City mourns with its faithful missionaries, Rev. and Mrs. J. E. Williams, the loss of their baby girl. Mrs. Williams writes of the sweet life and the death just as day was breaking, of Letitia Lillian, named for Mrs Williams' sister, Mrs. J. N. Wright, who died many years ago in Tabriz, Persia. She tells also of the Chinese nurse, who would gladly have given her own life if the little one could be spared. Mr. and Mrs. Williams received on the day of the child's death the Board's cablegram, transferring them from Nanking, China, to Tokyo, Japan.

THOSE who were fortunate enough to be present at the monthly prayer-meeting at 156 Fifth Ave. in November, heard with great interest of the boys' school in Teheran, of which Rev. S. M. Jordan had charge; also from Dr. Moffett, of the 2,000 days of voluntary preaching subscribed, at a gathering of Christians in Korea. The time pledged had all been given and the result already known is one thousand catechumens. Rev. J. S. Gale of Seoul spoke of the opportunity which Korean Christians already find of spreading the good news in both China and Japan; those two countries, to which Korea may furnish the leaven, if Christian, would make the ruling power in the East a Christian power.

Rev. J. G. Dunlop of Fukui also spoke briefly and well of the Japanese power in leadership and self-sacrifice.

THE Treasurer corrects the figures given last month as the amount of the summer offering. They should be $2,572.01. While this falls short of the desired amount, it is an advance on last year, for which we are grateful. Dr. J. Hunter Wells writes, Aug. 27: "A letter from Dr. Brown, saying that your Society had agreed to raise the $125 needed for the hospital well, made us confident that the money would be forthcoming. Many thanks from Mrs. Wells, self and all others here."

THE Secretary for Special Objects may be found at the Board Rooms on Wednesday mornings, at 10 o'clock.

From Northern New York.

My Dear Co-Workers:

Another year gone! "Time is short"—there comes an echo to our ears—short! "Work while it is called to-day." To day!

Friends and co-workers of Northern New York, what of the night? Has your work been clouded over with lack of interest, of zeal, of effort, of loving consecration, of devoted service to and for Him who died to bring you, me and a lost world to Himself? Or, have you heard the Watchman's answer and can you truly say, "Darkness takes its flight"?

We have had a vision, during these twelve months past, and it has been a vision realized Prayer, service, gifts, have told a wondrous tale. Our eyes have been opened. In our mission work, we have seen "the King in His beauty." Into our souls has come the peace which has followed the attempts to walk in His footsteps, to do the work which He gave us to do, even the bringing back of a lost world to its Redeemer.

A Happy New Year to you all, and with it goes to you, as an encouragement for coming days, the hopeful message of Thomas Knox:

"Press on, press on, nor doubt, nor fear;
From age to age, this voice shall cheer:
Whate'er may die or be forgot,
Work done for God, it dieth not."

Faithfully yours,
(Mrs. G. C.) Catharine B. G. Yeisley.

January, 1907.

COPIES of Dr. Rodgers' most interesting letter to the C. E. Societies, giving an account of his warm welcome on returning to Manila, can be had of Miss E. J. Beckford, 305 Clinton Ave., Albany.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

ANOTHER New Year, and so many things left undone that should have been done, and so many things half done that should have been well done! It is a merciful thing that our Heavenly Father "considers our frame" and "knows that we are dust," and it is comforting to think that the Saviour died for just such unprofitable servants as we are. May God help us in the New Year!

A LETTER was received by the president of Ozark Presbytery from Miss Barrett of Korea, Ozark's own missionary, in which she speaks of her satisfaction in being adopted by a presbytery. "It is so pleasant," she writes, "to belong to some one specially." Dear missionaries, you all belong to us specially and individually,—we work for you, pray for you, love you each one personally, as if each of you was the only one we had! You don't know how proud and happy we are to call you our own.

AGAIN it seems necessary to speak of a matter that has been spoken of often before. It is this: Special objects *must* be assumed along lines laid down by General Assembly's Board. These men are the trusted representatives of a whole denomination chosen for particular aptitude for this particular work. They *must* know better than we do just where on the foreign field the calls are most urgent, the needs most pressing. We *cannot* receive money designated for objects not under our control. When you wish to assume a special object, dear, enthusiastic auxiliary, will you not *write* and *find out* whether this object may not be already provided for in some other way? Zeal not "according to knowledge" works strange confusion sometimes.

WE quote a sentence from a private letter written by Miss Cogdal of Shanghai to a lady in the church that is largely responsible for her salary: "I do really believe that those who are working in China for Christ had better do nothing but pray than do everything and not pray." This is strong language, but are we aware of the Church's great opportunities in China? Are we ready to enter the doors that have been opened in response to the Church's prayers in the past? Do we shirk the responsibility of answering our own prayers? God has done His part,—who will do ours?

DR. FLEMING is, at this writing, on her way back to "our hospital" at Ichowfu. She has with her the brass tablets that are to mark the wards provided by special churches in honor of loved ones here or in "the Homeland." A beautiful gift from one church is to be a fund to endow a perpetual Bible readership. A Chinese woman evangelist is to sit in the chapel of the hospital and read and talk to waiting patients and her salary will be paid from this fund. Do not forget to pray, as you read this, for Dr. Fleming's old father and mother whom she left in this country very reluctantly. Pray that they may both be spared till she can return on her next furlough.

From San Francisco.

Calvary Church, cor. Fillimore and Jackson Sts. Public meeting first Monday each month from 10.30 till 3 P. M. Executive meeting every third Monday.

DECEMBER meeting was held at Centennial Church, East Oakland; Executive, at the new Mission Home, East Oakland, 477, corner 10th Ave. and 11th Sts. Mrs. J. H. Laughlin, on Committee for *Over Sea and Land*, has removed to 3817 West St., Oakland, Cal.

MRS. D. E. POTTER reports: "The work of Mission Study in California is growing. Many new classes are being started all over the State. Word comes from an outlying district of a class of thirty members, some of whom have to drive for miles to attend the class. That kind of interest pays."

MRS. PINNEY is organizing a section for Mission Study in a club where there are three hundred members.

MRS. I. M. CONDIT, who has been ill for a year or more, is improving and hopes to be strong enough to remove to Oakland before many months. Her absence from meetings of the Occidental Board has been deeply felt. She was a charter member and thirty-four years will soon be rounded since she helped to organize.

A UNION of Home and Foreign interests in the May and August Synodical *Quarterly* has called forth many expressions of satisfaction and so many wishes for this union to continue, that a committee has been appointed to discuss whether to issue a quarterly, bi monthly or monthly paper. Our Presbyterian Pacific Coast paper has been discontinued since April 18.

BECAUSE we had no other means of communication with Presbyteries, we furnished in our column for November names of officers in four Presbyteries, viz., Arizona, Benicia, Sacramento and Stockton. Los Angeles has given royally so far this year, and we would like to speak in trumpet tones to the other Presbyteries about it, for it might inspire them to do better things than ever.

LOS ANGELES PRESBYTERY.—*President*, Mrs. R. W. Clelland, 621 Locust Ave., Long Beach, Cal.; *Vice Pres.*, Mrs. I. B. Hamilton, Monrovia, Cal.; *Rec Sec.*, Mrs. Murray M. Harris, 2323 S. Hope St., Los Angeles; *Cor. Sec.*, Mrs. Annie B. Wheeler, 1433 W. 13th St., Los Angeles; *Young People's Sec.*, Mrs. Geo. Bradbeer, 1026 Blaine St., Los Angeles; *Sec. Literature*, Mrs. H. P. Archibald, 442 W. Ave., 56, Los Angeles; *Sec. Baby Bands*, Mrs. Jeffries, Highland Park; *Treasurer*, Mrs. F. M. Dimmick, 1956 W. Washington St., Los Angeles.

OAKLAND.—*President*, Mrs. John Gamble, Haywards; *Vice-Pres.*, Mrs. W. F. Kroll, 1157 12th Ave., Oakland; *Rec. Sec.*, Mrs. T. P. Wilson, 1254 11th Ave., Oakland; *Cor. Sec.*, Mrs. A. L. Taylor, Trestle Glen, East Oakland; *Y. P. Sec.*, Miss Lucy Nye, 294 24th St., Oakland; *Sec. Baby Bands*, Mrs. Mary Parker, 1048 Pop-

lar St., Oakland; *Sec. Literature,* Mrs. C. C. Herriott, 2623 Hoste St., Berkeley; *Treasurer,* Mrs. May Gilson. 583 35th St., Oakland.

RIVERSIDE.—*Pres.*, Mrs. Geo. P. Skinner, San Bernardino; *Vice-Pres.*, Mrs. J. A. Bakewell, Riverside; *Rec. Sec.*, Mrs. T. W. Purdman, Colton; *Cor. Sec.*, Mrs. C. A. Crosby, Riverside; *Y. P. Sec.*, Miss Catharine Copley, 356 Magnolia Ave., Riverside; *Sec. Baby Bands,* H. S. Trotter. Redlands; *Sec. Lit.*, Mrs. H. M. Hookell. Redlands; *Treasurer,* Mrs. Wm. M. Stiles, San Bernardino.

We have yet three Presbyteries to report.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE *Year Book* for 1907 is now in circulation, and we wish to urge again that every missionary woman use one in her daily devotions. Pray *definitely* each day for the missionaries whose names are given. There is a definite promise for united prayer, and our missionaries claim it and feel that special grace and power is given them on the day that this special chain of prayer is made for them. If we do not ask, shall they receive? Let us not forget to use the *Year Book* also in every missionary meeting. Price, 10 cts. Order from Mrs. E. C. Protzman, 365 13th St., Portland.

AT the November Board meeting Mrs. H. C. Campbell told about the missions she visited in company with Dr. and Mrs. E. P. Hill, while on their recent trip through Palestine, Syria and Egypt. A fine work is carried on in Cairo, Assiut and Luxor, Egypt, by the United Presbyterian Church. In Ramallah, Palestine, the Friends have most excellent and interesting schools. Some of their teachers were educated at our Presbyterian college and mission at Beirût. Among the workers, the feeling seems to prevail that the very best ministers, teachers and physicians to be had come from the college at Beirût. The educational work of the American Board at Smyrna and Constantinople is of a very high order. Naturally, the party took greatest interest in the work of our own mission in Syria. It was gratifying to meet face to face some of those grand men and women whose names had been familiar for years. The printing press seemed a very marvel. It offers the Bible in Arabic to one-eighth of the human race. Rev. F. E. Hoskins, who is a member of the translation committee, is now in America, and as Mrs. Hoskins is a missionary of the Occidental Board, we hope they will come to California and Oregon.

THE study of *Christus Redemptor* is being taken up with greater interest and enthusiasm in Portland classes than any previous subject in the course. An Interdenominational Study Class for leaders, conducted by Mrs. S. T. Lockwood, has most satisfactorily completed an eight weeks' course in this book, and there are several similar classes of young people. These classes are growing in size. Some have 20 to 30 members. Portland First Church has a number of thriving classes for women and young ladies, and has made still further use of this important study by introducing it into a circle composed of men and women who meet in the evening for the study of general history. This circle took up this study of the Island World somewhat reluctantly but has become deeply interested, and are delighted that their attention was called to the thrilling and unique history revealed.

NEW BANDS.

NEW JERSEY.
Hamburg, Opportunity Circle.
Moorestown, Band.

OHIO.
Cincinnati, Mohawk Ch., Baby Band.
" Westminster, Golden Rule.
Cleveland, Mayflower Ch., Band.
New Rochester, Band.
Toledo, East Side Ch., Sunshine Band.
Tontogany, Band.
Dayton, 1st Ch., Philo Christus Circle.
" " Philo Christus Jr. Circle.

PENNSYLVANIA.
Brookville, Y. W. Soc.
Danville, Mahoning Ch., Loyal Helpers.
Easton, 1st Ch., Temple Builders.
Lewistown, Jr. Band.
McKeesport, Central Ch., World Workers.
McKeesport, Central Ch., Westminster Mission Club.
Philadelphia, Woodland Ch., Mission Study Sewing Circle.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for November, 1906.

[PRESBYTERIES IN SMALL CAPITALS.] *Thank Offering.

BALTIMORE.—Baltimore, Babcock Mem'l, C.E., $3.50
CHILLICOTHE.—Bainbridge, 2.50; Bloomingburg, 6, C.E., 25 cts.; Bourneville, 5; Chillicothe, 1st, 56.36; 3d, C.E., 2.50; Concord, 3.45; Frankfort, 10; Greenfield, 31; Hillsboro, 37.50, C.E., 4.85. Sycamore Valley, 7.50; McArthur, 2.50; Marshall, 2.50; Mt. Pleasant, 10; New Petersburgh, 1.15; North Fork, 6, Y.L.S., 10.68; Pisgah, 16.37; Salem, 20, C.E., 4.25; Washington C. H., 14.54; Wilmington, 5, 259.90
CINCINNATI.—Cincinnati, 1st, 20.25; 3d, 20, C.E., 12; 5th, 10; 6th, Kate Attig Mem'l, 35; 7th, 30.50, C.E., 5; Knox, 5.50; Mohawk, 14, King's Messengers, 8, Miss'y Travelers, 13; Mt. Auburn, 63; North, 6; Walnut Hills, 100, McKibbin Bd., 2.50. Humphrey Soc., 7.50; College Hill, 27.85; Delhi, 10; Hartwell, 11; Linwood, 8; Madisonville, 4, C.E. Jr., 1; New Richmond, 5; Norwood, 8 60, Y.P. Bd., 2.80; Pleasant Ridge, 30.23; Pleasant Run, 13.50 (*5.50); Wyoming, 35.55, 2d Aux., 8, 517.78
CLARION.—Beechwoods, 25; Clarion, 34.60; Concord, 20; Edenburg, 10; Penfield, 5; Punxsutawney, 6.60; Richland, 10; Sugar Hill, 7, 118.20
FAIRFIELD.—Bethlehem, 1st, 50 cts.; Hermon, 1.25; Ladson, 1.75; Mt. Tabor, 50 cts.; Pleasant Ridge, 50 cts., 4.50
MCCLELLAND —Abbeville, 2d, 1; Belway, 1; Grace, 1.25; Mattoon, 1; Mt. Lebanon View, 1; Norris, 1; Pitts, 1; Slighs, 1; Troy, 1; Westm'r, 75 cts., 10 00
MAUMEE.—Antwerp, 3.35; Bowling Green, 23.04; Defiance, C.E., 25; Delta, 7.76; Napoleon, 7.76; New Rochester, 11; North Baltimore, C.E., 5; Paulding, C.E., 16; Pleasant Ridge, 5.20; Toledo, 1st Westm'r, C.E., 34.92; 3d, 11, C.E., 9.70; Collingwood Ave., 36.55, Sunbeam Bd., 2; East Side, 5; West Bethesda, 5, 208.28
MORRIS AND ORANGE.—German Valley, 25; Hanover, 60; Orange, 1st German, C.E., 5; Central, 100, A Gentleman, 1,000; S. Orange, 1st, C.E., 50; Trinity, 12.50, 1,252.50
NEWTON.—Andover, 3, C.E., 10; Belvidere, 1st, 21.87, Willing Workers, 20; Blairstown, 69.15; Hackettstown, 15; Newton, 31.75; Oxford, 1st, 19, Old Oxford Bd., 25; Phillipsburg, Westm'r, 24.90, Band, 1.50; Stillwater, 5, 246.17
PHILADELPHIA.—First, New Cent. Bd., 25; Bethany, 30; Bethlehem, C.E., Sec. A, 15; Calvin, 10; Central, 25; Covenant, Effort Bd., 10, C.E., 6; Gaston, 21.53; McDowell Mem'l, C.E. Jr., 2.50; Mutchmore Mem'l, 20; Northern Liberties, 1st, Little Gleaners, 30; Olivet, 50, Y.L., 2; Overbrook, 50; Patterson Mem'l, Y.L.B., 21; Princeton, 180, From Estate of Mrs. H. S. Osmond, 115; Susquehanna Ave., 30; Tabernacle, 20; Temple, 30; Tioga, 25; Union Tabernacle, Robert Hunter Bd., 50; West Hope, 20; Woodland, 137, Fullerton Soc., 40; Int., 9.65. 974.68
PITTSBURG AND ALLEG. COM.—Beaver, C.E., 10.92; Pittsburg, Mt. Washington, C.E. Jr., 2, 12.92
SOUTH FLORIDA.—Crystal River, 12.50; Eustis, C.E., 15, 27.50
WASHINGTON CITY.—Anacostia, Garden Mem'l, 4, Guiding Star Bd., 1, C.E., 3; Ballston, Va., 4, C.E., 3.71; Berwyn, Md., 10.50, C.E., 2.50; Clifton, Va., 1.50, Miss. Bd., 1; Darnestown, Md., 10; Eckington, D. C., 10, C.E., 11.25, C. E. Jr., 2; Hyattsville, Md., 20, McIlvaine Bd., 23; Kensington, Warner Mem'l, 5; Manassas, Va., 9 90, C.E. Jr., 50

cts.; Neelsville, Md., 10; Riverdale, Md., 12, C.E., 3.75; Takoma Park, 22, C.E., 2.25; Vienna, Va., 1; Washington, 1st, C.E., 9; 4th, 32, S.S. Miss. Soc., 19.48; 6th, 46, Cheerful Givers, 5, C.E., 5; Covenant, Y.P. Bible Cl., 25, C.E., 15.14; Eastern, 5, Westm'r League, 2, C.E. Jr., 1.25; Gunton Temple, 16.30; Gurley Mem'l, 20, C.E., 8; Heights, 14; Metropolitan, 25, In-as-much Guild, 15, Mateer Bd., 25.54; New York Ave., 150, L.L.B., 1.50, C.E., 16.25, Bethany Chapel, Current Events, 5; North, 7.50; Western, 15, Little Miss. Bd., 6.50; West Street, 36, 700.32

WELLSBORO.—Mansfield, 1.05; Wellsboro, 5.75, 6.80
ZANESVILLE.—Zanesville, Putnam, C.E., 5.00
MISCELLANEOUS.—A Lady, Bordentown, N. J., 15; A Lady, Mansfield, Ohio, 5; Int., 80; Miscl., 340, 440.00

Total for November, 1906, $4,788.05
Total since May 1, 1906, 40,392.96

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Rebuilding Fund, Occidental Home, $11,153.59

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the Month Ending November 20, 1906.

BUTTE.—Anaconda, C.E., $10.00
CHICAGO.—Austin, 1st, Faith Bennett Bd., 15; Faith, 20, C.E., 15; Chicago, 1st, 28; 2d, 83.25; 6th, 23, C.E., 10; Englewood, 1st, 18; 41st St., 25; Hyde Pk., 45; Chicago Heights, C.E., 4; Evanston, 1st, Mrs. N. D. Pratt, 5; Campbell Pk., W. Ben. Soc., 5.25; Lake Forest, 67, Steady Streams, 1.75; Peotone, 19. 384.25
CORNING.—Bedford, 111.03, C.C. Bd., 15; Clarinda, 84.50; Corning, 52.52; Creston, 23; Diagonal, 2 50; Emerson, 20; Essex, 11.29; Hamburg, 7; Lenox, 15; Malvern, 39.44; Mt. Ayr, 2; Nodaway, 5; Red Oak, 41.72; Sharpsburg, 7.07; Shenandoah, 50, C.E., 36.50; Sidney, 36.20; Villisca, 14.18, 573.95
DENVER.—Denver, Central, 71.50; South Broadway, 10, 81.50
DES MOINES.—Adel, 15; Chariton, 10; English, 2.50; Colfax, 4.70; Dallas Center, 8; Des Moines, Central, 58; 1st, 6.25; Hyde Pk., 5; 6th, 11.25; Westm'r, 7; Dexter, 8.10; Durham, 8; Grimes, 17.75; Indianola, 6.25; Knoxville, 12.50; Leon, 7.65; Newton, 10; New Sharon, 3.50; Oskaloosa, 15.70; Panora, 9, C.E., 2; Perry, 3.65; Ridgedale, Jr. C.E., 4.75; Russell, 8; Seymour, 4; Winterset, 23.15, 271.70
DETROIT.—Detroit, Highland Pk., 2.85; Mt. Clemens, 10, 12 85
DUBUQUE.—Independence, 3.25; Walker, Bethany and 1st, 5, 8.25
FREEPORT.—Argyle, 33.15; Belvidere, C.E., 20.75; Middle Creek, 12; Dakota, 2.75; Elizabeth, 5; Freeport, 1st, 5.72; 2d, 8; Linn and Hebron, 6; Marengo, 8; Rockford, 1st, 51, 152.37
IOWA.—Wapello, 5.00
IOWA CITY.—Crawfordsville, C.E., 3; Davenport, 1st, 5, Y.P.S., 25; Iowa City, C.E., 10; Keota, C.E., 5; Muscatine, C.E., 5; Summit, Hermon, C.E., 10.25; Washington, Jr. C. E., 7.50; Wilton Junction, C.E., 5, 75.75
MADISON.—Janesville, C.E., 6.70
MANKATO.—Balaton, 10, Jr. C.E., 1; Blue Earth, 16.75; Jasper, 6; Kasota, 8; Le Sueur, 6.75; Luverne, 3.73; Marshall, 6; Redwood Falls, 8.50; Rushmore, 7; Tracy, 12, 85.73
MINNEAPOLIS.—Minneapolis, Andrew, 21.26, Soldiers of the Cross, 2.09; Buffalo, 6; 1st, 12.50; Waverly, 2; Westm'r, 20; Hope Chapel, 2; Chinese Class, 12.80, 78.65
MONROE.—Adrian, 7; Tecumseh, 7, 14.00
NEBRASKA CITY.—Beatrice, 5; Fairmount, C.E., 4, 9.00
NIOBRARA.—Coleridge, 7.60, C.E., 5; Elgin, C.E., 1.64; Emerson, 4; Laurel, 10.80, C.E., 3.30; Madison, 1.60; Pender, 8.80, C.E., 4.24; Randolph, 7.14; Wakefield, 5; Wayne, 15.75, C.E., 2.90; Winnebago, 6, C.E., 1.60, 85.37
OMAHA.—Omaha, Knox, 2.00
OTTAWA.—Aurora, 6.50; Aux Sable Grove, 13; Earlville, 18; Elgin, 4; Mendota, 20; Morris, 4; Ottawa, 14, C.E., 5; Streator, 30; Waltham, 5, 119.50
PEORIA.—Eureka, 25; Laura, C.E., 2; Lewistown, 18, 45.00
PUEBLO.—Alamosa, C.E., 9; Colorado Springs, 1st, 77.50; 2d, 9, C.E., 2.75; Florence, 5.65; Monte Vista, 5; Pueblo, Tabernacle, 1.17; Rocky Ford, 16.25; Trinidad, 5, 131.32
SAGINAW.—Alma, 25; Bay City, 1st, 24.48; Westm'r, 30.50; Ithaca, 10; Saginaw, Warren Ave., 11; Washington Ave., 1.45; Immanuel, 3.88, 106 31
ST. CLOUD.—Greenley, 1; St. Cloud, C.E., 10; Wilmar, 5, 16.00
ST. PAUL.—Hastings, 14.05; Red Wing, 46 25; St. Paul, 1st, 25; Arlington Hills, C.E., 3; Central, Y.W.B., 25; Dayton Ave., C.E., 25; Goodrich Ave., 3; House of Hope, 25.50; Hamline, Knox, 3.55, C.E., 5.94; Merriam Pk., C.E., 4.50; White Bear, 5.75, 186.54
SCHUYLER.—Ebenezer, C.E., 4.50; Monmouth, R. L. Gilmon, 30, 34 50
SIOUX CITY —Cherokee, 25.00
WATERLOO.—State Center, 4.80
WINONA.—Albert Lea, 25.75; Chatfield, 17.62, C.E., 3.50; Kasson, C.E., 5; Rochester, 10; Rushford, 7.25; Winona, 20, 89.12
MISCELLANEOUS.—Synodical Societies: Colorado, 10; Iowa, 10; Montana, 10; Wisconsin, 10, 40.00

Total receipts for month, $2,655.16
Total receipts since April 20, 37,037.12

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1906.

* Indicates Praise Offering.

BINGHAMTON.—Binghamton, Immanuel, C.E., 2; Cortland, 22.70, $24.70
BROOKLYN.—Brooklyn, Ainslie St., 18.50; Bay Ridge, 7.75; Bedford, 18.25; Bethany, 4.33, City Park Branch, 10.29, Cheerful Givers, 5; Classon Ave., 12.50; Duryea, C.E., 6; Greene Ave., 8.16, C.E., 9.50; Irving Sq., 1.16; Lafayette Ave., 30; Mem'l, 38.35, 24th St. Branch, 2.70; Ross St., 42.91, C.E., 50; 2d, 5; South 3d St., 84.61, Th. Off., 23 25, Y. L. Circle, 167.92; Westm'r, 21.08; A Friend, 3, 570.26
BUFFALO.—Buffalo, Calvary, C.E., 2 90; North, 31.50; West Ave., 35; Duukirk, C.E., 15; Olean, 10; Sherman, 31, C.E., 5; Westfield, 30; A Friend, 4, 164.40
CAYUGA.—Auburn, Central, 5; 1st, Y.P.S., 75 cts.; 2d, 1; Ithaca, 4 50; King Ferry, C.E., 5; Ludlowville, C.E., 5; Meridian, 100; Scipioville, C.E., 5, 126.25
LONG ISLAND.—Bridgehampton, "Mission Stars," 1.50; East Moriches, 23; Shelter Island, Dorcas Soc., 5, 29 50
LYONS.—East Palmyra, 1.65; Fairville, C.E., 3; Huron, 1.50; Lyons, 7.50; Marion, 7; Newark, 31.98; Ontario, 80 cts., C.E., 3; Palmyra, 16; Sodus, 4; Victory, 2; Williamson, C.E., 5; Wolcott, 20; Pres'l Soc., 3.70, 107.13
MORRIS AND ORANGE, N. J.—Morristown, South St., 21, 21.00
NASSAU.—Far Rockaway, 6; Jamaica, *22.26, 28.26
NEW YORK.—New York, Brick, 1,175; Central, 166.50, Mizpah Chapel, C.E., 5; Ch. of the Puritans, Puritan League, 10; 4th, C.E., 50; Madison Sq., 225; North, 30; Park, 74.25, Y.L.S., 67.50; West End, 33.10; Woodstock, 18; De Witt Mem'l, C.E., 4, 1,858.35
OTSEGO.—Delhi, 1st, 17.50
ROCHESTER.—Avon, Central, 10; Fowlerville, C.E., 4 75; Geneseo, Systematic Givers, 33.36; Mt. Morris, 5; Nunda, 25; Rochester, Brick, 180; Central, 25, China Circle, 300, Y. W.S., China Circle, 125; Mem'l, 33, 741.11
ST. LAWRENCE.—Gouverneur, *100; Morristown, 6.31, C.E., 10; Ox Bow, 1; Watertown, 1st, 25; Hope, C.E., 5.91, 148.22
SYRACUSE.—Baldwinsville, 30; Cazenovia, 48; Chittenango, 56.20, C.E., 6; Mexico, 18.60, Do Good Bd., 6; Syracuse, 4th, C.E., 11.83, Jr. C.E., 4; Park Central, Laffin Bd., 26; West End, C.E., 10.66, 217.29
WESTCHESTER.—Bridgeport, Ct., 25; Carmel, Bd., 3; Croton Falls, 2.50; Dobbs Ferry, 5; Ossining, 47.09; White Plains, 22; Yonkers, Dayspring, 10; 1st, 30, 144.59
MISCELLANEOUS.—A Friend, 3; Coll. at Prayer-meeting, 27.08; Madison Sq. Church House, Clubs, 36.92, 67.00

Total, $4,265.56
Returned to Mr. Dwight H. Day, $16.00.
Total since April 1, 1906, $44,115.37

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending November 24, 1906.

AUSTIN.—El Paso, 1st, C.E., $20.00
CANADIAN.—Chickasha, 6.50
CIMARRON.—Enid, 5.00
EMPORIA.—Argonia, 5; Belle Plaine, 8; Burlingame, C.E., 7; Cottonwood Falls, C.E., 7.50; Derby, 5; De Graff, 4; El Dorado, 5.40; Geuda Springs, 5.50; Indianola, 4; Osage City, 5.28; Wichita, 1st, 105.60, Y.P.M.L., 125, Mr. E. Higginson, 125; West Side, C.E., No 1, 5, No. 2, 3.75; Lincoln St., 7.50, 428.53
KANSAS CITY.—Centerview, 10.00
NORTH TEXAS.—Denison, 6; Wichita Falls, 12.50, 18.50
TRINITY.—Dallas, 2d, 12.50

Total for month, $501.03
Total to date, 5,861.93

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo

DATE DUE

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